THE MORALITY OF THE BIBLE:

EXTRACTED

From all the canonical Books, both of the Old and of the NEW TESTAMENT.

For the Uſe of ſuch pious Chriſtians as deſire to nouriſh their Souls to eternal Life with daily meditating on the Word of GOD.

By *R. CHALONER*, D. D.

Beatus vir-----cujus voluntas eſt in lege Domini; et in lege ejus meditabitur die ac nocte. Pſalm. i. 1, 2.

Bleſed is the man----whoſe will is in the law of the Lord; and who ſhall meditate on his law day and night.

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THE PREFACE.

WE here preſent thee, dear Chriſtian reader, with an abſtract of *the Morality of the Bible*; drawn from all the books, both of the old and of the new Teſtament; to ſerve thee for a rule of thy life and converſation ſent thee from heaven, and for a guide to direct thee, and to conduct thee thither: and in the mean time to furniſh thee abundantly for thy daily meditations, with the waters of life, drawn out of thoſe divine ſources, to ſupport, nouriſh and refreſh thy ſoul, during thy pilgrimage, in the midſt of theſe dry and barren deſarts of this earth, which for our ſins the Lord hath curſed.

The word of God has been of old the great meditation book of the holy fathers and other ſaints: and theſe pure ſouls illuſtrated by the light of the Spirit of God, have diſcovered in almoſt every page of this heavenly book (where there is not one jota or tittle without its meaning, St. Matt. v. 18.) in its myſtical ſenſe many excellent leſſons of life, and documents of divine wiſdom; for the bringing on the ſpiritual man to all perfection. But

as

as the generality of Chriſtians are not capable of penetrating ſo far into the profound depths of the more obſcure and myſterious parts of the ſacred ſcriptures; much leſs of making themſelves perfect maſters of all the ſublime contents of theſe divine books: for which the whole life of the beſt capacities would hardly ſuffice, tho' wholly employ'd in ſtudy and meditation: we have endeavoured in the following ſheets, for the benefit of the commonality, to abſtract from every part of theſe ſacred writings, what appeared to us the moſt plain, and the moſt intelligible; the moſt inſtructive, and the moſt affective; adapting the whole as much as poſſible to every capacity; in order to make the meditation on the divine word, both very eaſy and very profitable to all Chriſtians of a good will: induſtriouſly avoiding all ſuch hard and obſcure paſages, as might be liable to be *wreſted by the unlearned and the unſtable to their own perdition* (2. St. Peter iii. 16.) and paſſing by all ſuch as might rather exerciſe the brain, than enlighten the mind and enflame the heart: which is the great buſineſs of meditation and mental prayer.

As to the Sacred Hiſtory, we have only touched ſlightly on theſe divine records; that is to ſay, no farther than as their contents might alſo have a manifeſt tendency to the promotion of Chriſtian piety: either by ſhewing forth the wondrous works of God in every age

age in favor of his people; and his perpetual attention to keep up, under a variety of revolutions, the ſucceſſion both of the truth of religion, and of the ſanctity of morals in his church; or by recording, in the moſt authentic manner, the great examples of God's ſervants, and the rewards of their virtues; and the heavy judgments and puniſhments inflicted on the wicked; for the encouragement of the good, and the terror of evil doers. For all this in effect has a cloſe connection with Chriſtian morality.

We have added at the end a general Table, or Index of all the chief heads of moral divinity, in an alphabetical order, pointing out to the principal texts, as well of the old as of the new Teſtament that relate to thoſe matters: not confining ourſelves merely to thoſe texts which are ſet down in the body of the work; but taking in alſo many others of the like tendency: for the greater benefit of the lovers of God's word, and of all that deſire to regulate their lives by thoſe heavenly precepts.

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THE MORALITY OF THE BIBLE:

Extracted from

All the canonical books, both of the old and new TESTAMENT, *&c.*

From the old TESTAMENT.

GENESIS.

Chapter I. *Verſe* 1. *&c.*

'IN the beginning God created heaven and earth. And God ſaid: be light made, and light was made: and God ſaw the light that it was good.' See, my ſoul, how all things readily obey the great Creator: he ſpeaks the word, and they are preſently made; and they ſpring forth out of nothing, at his command: and all that he makes he ſees to be *good*, and nothing that he makes is *evil*. And why wilt not thou obey his word? How long wilt thou reſiſt his commands? How long ſhall *evil* (which is no part of his creation) have dominion over thee whom he created *good*, for himſelf the ſovereign *Good*.

v. 31. 'And God ſaw all the things that he had made, and they were very good.' Each part of the creation, and every ſingle creature was *good:* but all of them together were *exceeding good*, nothing being wanting to make the whole abſolutely perfect. O great Creator, glory be to thy name! Let the whole creation bleſs thee for ever.

Chap. ii. *v.* 3. 'God bleſſed the ſeventh day and ſanctified it, becauſe in it he had reſted from all his work.' This day of God's reſt, ſanctified by him, has a myſterious alluſion, to the everlaſting reſt or *ſabbath*, into which he will introduce all his true ſervants, after the ſix days labours of their mortal life. *Hebr.* iv. 4. 5. 9. 11.

v. 9. 'The Lord God brought forth of the ground, all manner of trees ---- the tree of life alſo in the midſt of paradiſe.' This *tree of life*, by eating of the fruit of which man would have lived for ever, was an illuſtrious figure of our Lord Jeſus Chriſt, by feeding on whom, we are brought to everlaſting life. *St. John* vi. 50. 51. 52. *&c.*

Chap. iii. *v.* 17, *&c.* Mark the ſentence of man's puniſhment for ſin. 'Curſed is the earth in thy work: with labour and toil ſhalt thou eat thereof all the days of thy life. Thorns and thiſtles ſhall it bring forth to thee --- in the ſweat of thy face ſhalt thou eat thy bread, till thou return to the earth, out of which thou waſt taken, for duſt thou art and into duſt thou ſhalt return.' Of this curſe, the juſt puniſhment of man's fall from God by ſin, we ſtill feel the weight, in this earth (of fleſh) which we carry about with us, in the thorns and thiſtles of our diſorderly inclinations, and the labour and toil, with which we muſt ſuppreſs them, &c. And this remembrance of our extraction and the neceſſity of our returning to our original duſt, is here inculcated, to teach us to know ourſelves; to be ever humble; and to be always prepared for our journey hence.

Chap. iv.

Chap. iv. 9. 10. 'The Lord ſaid to Cain---what haſt thou done? The voice of thy brother's blood crieth to me from the earth.' O ſinner, what haſt thou done, when by thy ſcandals, or by thy drawing any of thy neighbours into ſin, thou haſt murdered that poor ſoul? Will not thy brother's blood, in theſe caſes, cry aloud to heaven for vengeance againſt thee?

Chap. v. *v.* 5. 'Adam lived nine hundred and thirty years, and he died:' and ſo of the other patriarchs; the account of whoſe long lives is ſtill concluded with theſe words, *and he died.* And how ſmall a difference will there be by and by, between the longeſt, and the ſhorteſt life: ſince a thouſand years before the eyes of the eternal Truth are but *as yeſterday which is paſt and gone*, Pſalm lxxxix. 4.

v. 24. '*Henoch* walked with God, and was ſeen no more, becauſe God took him.' Happy they who make it the buſineſs of their life to *walk with God*, by keeping themſelves in his preſence, by a ſpirit of recollection; and by a conſtant attention to pleaſe him! ſuch as walk with him in this manner, he will take to himſelf in a happy eternity.

v. 29 'He called his name *Noe*, *(or comforter)* ſaying this ſame ſhall comfort us, from the works and labours of our hands on the Earth which the Lord hath curſed.' Our true *Noe*, or *comforter*, ſent us from heaven, is the Son of God, who comes to *comfort* us under all our *labours*; to bleſs the *works of our hands*: and to change into a bleſſing, in our favor, the *curſe* laid on us for ſin.

Chap. vi. 3. 'God ſaid: my ſpirit ſhall not remain in man for ever, becauſe he is fleſh' (enſlaved to carnal ſins, and therefore ſhall be deſtroyed) mark how by the ſins of the fleſh, the ſpirit of God is ſure to be taken away, from the carnal man: and a deluge of evils of courſe will overflow his whole ſoul.

v. 9. 'Noe was a juſt and perfect man in his generations: he walked with God.' *v.* 22. And Noe did *all things which God commanded him.* Behold the way to all happineſs: 'tis by doing thus we ſhall eſcape the dreadful deluge, which threatens all the ſinners of the earth.

Chap. viii. 21. 'The imagination and thought of man's heart are prone to evil from their youth.' O the diſmal conſequences of original ſin! Good God deliver us from ourſelves.

Chap. xii. 1, 2, 3. 'The Lord ſaid to Abram. Go forth out of thy Country: and from thy kindred, and out of thy father's houſe; and come into the land, which I ſhall ſhew thee: and I will make of thee a great nation: and I will bleſs thee, &c. and in thee ſhall all the kindreds of the earth be bleſſed.' Happy they who follow God, when he calls them, from the midſt of ſin and iniquity, as it were out of their native land, to ſhew them the fair regions of virtue and devotion, in order to bleſs them there; and from thence to tranſlate them to an eternal inheritance in his kingdom above. This is that great grace of vocation, the correſponding with which is the way to heaven. This *following* God is the fundamental point of Chriſtian morality.

Chap. xiv. *v.* 18, 19, &c. 'Melchiſedech the King of Salem, bringing forth bread and wine, for he was the prieſt of the moſt high God, bleſſed him, and ſaid, bleſſed be Abram, by the moſt high God, who created heaven and earth: and bleſſed be the moſt high God by whoſe protection the enemies are in thy hands.' *And he gave him the tithes of all.* Behold here a moſt ancient and a moſt illuſtrious figure of Chriſt, our great King and prieſt; and of his ſacrifice. *See Heb.* vii. &c.

Chap. xv. 1. 'Fear not Abram, I am thy protector, and thy reward exceeding great.' My ſoul he will be ſo to thee, if thou alſo wilt ſeek him as

Abram

Abram did, in the *ſimplicity* and ſincerity of thy heart: *Wiſd.* i. 1.

v. 6. 'Abram believed God, and it was reputed to him unto juſtice.' Happy *faith*, which joined with obedience and devotion, made Abram the ſpecial favourite of heaven.

Chap. xvii. *v.* 1. 'I am the Almighty God: walk before me, and be perfect.' The ſhorteſt way to all perfection is to walk *before God*, and in his preſence; with a conſtant attention to pleaſe him.

Chap. xviii. *v.* 17. &c. 'The Lord ſaid: can I hide from Abraham what I am about to do: ſeeing *that* in him all the nations of the earth ſhall be bleſſed. For I know that he will command his children and his houſhold after him to keep the way of the Lord, and to do judgment and juſtice.' See here the duty of Fathers and maſters, *&c.* And ſee alſo how true it is that *the Lord is good to them that hope in him; to the ſoul that* (ſincerely) *ſeeketh him.* Lament. iii. 25.

v. 27. 'I will ſpeak to my Lord, whereas I am but duſt and aſhes.' Learn my ſoul thus to humble thyſelf in thy addreſſes to God in prayer.

v. 32. 'I beſeech thee, *ſaid Abraham*, be not angry, O Lord, if I ſpeak yet once more: what if ten *juſt men* ſhall be found there (*viz. in Sodom?*) I will not deſtroy it ſaid the Lord for the ſake of ten.' Of what ſervice then are the juſt to the whole commonwealth; ſince ten of them might have even ſaved Sodom.

Chap. xix. 14. '*Lot* ſpoke to his ſons in law (*the men of Sodom*) that were to have his daughters; and ſaid: Ariſe, get ye out of this place; becauſe the Lord will deſtroy this city: and he ſeemed to them to ſpeak as it were in jeſt.' So when the ſervants of God threaten the wicked with the judgments of God, which are hanging over their heads, their words make no more impreſſion upon them than if they were in jeſt; till the wrath of God coming on a ſud-

den and when they leaſt expect it, hurries them away and plunges them into a miſerable eternity.

v. 26. '*Lot*'s wife looked behind her and was turned into a ſtatue of ſalt.' Inſtructing us, how dangerous it is after being delivered from the Sodom of iniquity and ſin, to look back, by a relapſe, or by the affection to ſin, towards that miſerable city.

v. 33. '*Abraham* called upon the name of the Lord God the Eternal:' behold one of God's names, the moſt expreſſive of his divine eſſence.

See Chap. xxii. The ready obedience of Abraham, when he was ſent to offer up his ſon Iſaac in ſacrifice; as well as the obedience and reſignation of Iſaac, who was then a young man in the flower of his age, and yet offered no reſiſtance. And mark the bleſſing entailed upon them both, in conſequence of this intended ſacrifice; Alas! how often have we been called upon, to offer up, as it were, in ſacrifice ſome darling object of our affections; or ſome unhappy paſſion, which ties us down to the earth: and yet we never have had the courage to make this offering; and for want of this compliance have deprived ourſelves of God's ſpecial bleſſing, and have perhaps the great work of God yet to begin.

Chap. xxiv. *v.* 63. '*Iſaac* was gone forth to meditate in the fields,' &c. Learn my ſoul from the Patriarchs and all the other ſaints, this holy exerciſe of meditation: and let it be thy daily employment.

Chap. xxv. *v.* 8. '*Abraham* died in a good old age, having lived a long time, and being full of days: and was gathered to his people:' (the people of God, who were gone before him) Where note, that he in a particular manner is ſaid to have *lived a long time*, and to have been *full of days*; and yet both his father, and almoſt all his anceſtors lived to a greater age than he (*Gen.* xi.) But Abraham's time was long, and his *days* were *full* indeed, by the good uſe of his time, and by his conſtant attention to

pleaſe

pleaſe God in all things. O let our *days*, my ſoul, be *full* in this manner.

v. 34. 'Eſau eat and drank, and went his way, making little account of having ſold his firſt-birth right.' A figure of unhappy ſinners, who for the ſake of gratifying for a moment, their carnal or ſenſual appetite; ſell their title to the inheritance of *the firſt born whoſe names are written in heaven*, and forfeit their fathers benediction; and make little or no account of this greateſt of all miſeries. *See Heb.* xii. 16, 17.

Chap. xlv. *v.* 4. *&c.* 'I am *Joſeph* your Brother, whom you ſold into *Egypt*. Be not afraid: and let it not ſeem to you a hard caſe that you ſold me into theſe countries: For God ſent me before you into Egypt, for your preſervation---Not by your counſel, was I ſent hither, but by the will of God, *&c.* And Joſeph bleſſed all his brethren, and wept upon every one of them.' O Admire and adore the wonders of divine Providence, in the whole hiſtory of Joſeph; and imitate the charity, purity and humility of this holy patriarch.

Chap. xlvii. *v.* 9. 'The days of my pilgrimage (ſaid *Jacob* to King *Pharao*) are one hundred and thirty years, few and evil; and they are not come up to the days of the pilgrimage of my fathers.' Thus theſe holy men looked upon themſelves as pilgrims upon earth; longing for their true and heavenly country. *Heb.* xi. 13, 14. 15. 16. Such ought to be the ſentiments and diſpoſitions of all good Chriſtians.

Chap. xlviii. *v.* 15. 'God, in whoſe ſight my fathers Abraham and Iſaac did walk,' *&c.* ſaid Jacob bleſſing the ſons of Joſeph! O my ſoul how happy ſhall we be, if we alſo take care to walk in this divine preſence, like theſe ancient ſaints!

Chap. xlix. *v.* 6. 'Let not my ſoul go into their counſel, nor my glory be in their aſſembly.' Say thou

thou my ſoul the ſame of the *counſels* of the ungodly: and of all the *aſſemblies* of the workers of iniquity. *v.* 10. 'The ſcepter ſhall not be taken away from Juda --till he come that is to be ſent (Shilo the *Meſſiah)* and he ſhall be the expectation of nations.' *v.* 18. *I will look for thy ſalvation O Lord.* Illuſtrious promiſes of the coming of the Son of God, for our Salvation: who alſo in the bleſſing of Joſeph *v.* 26 is called *the deſire of the everlaſting hills,* as being long'd for as it were, by the whole creation.

Chap. l. *v.* 19, 20. 'Can we reſiſt the will of God, *ſaid Joſeph to his brethren,* you thought evil againſt me: but God turned it into good, *&c.*' O how often does he deal thus with us, by drawing good out of our evils! O bleſſed be his name!

EXODUS.

CHAP. iii. *v.* 13, 14, 15. 'Lo I ſhall go to the children of Iſrael, *ſaid Moſes,* and I ſhall ſay to them, the God of your fathers hath ſent me to you: if they ſhall ſay to me: what is his name? What ſhall I ſay to them? God ſaid to Moſes, *I am who am* [*that is I am* Being *itſelf. I am the eternal, ſelf exiſtent, incomprehenſible Being of all beings, in myſelf every way infinite; and the ſource of all other beings.*] He ſaid, thus ſhalt thou ſay to the children of Iſrael, *He who is* hath ſent me to you. And again *the Lord* [*the eternal, ſelf-exiſtent*] God of your fathers, the God of Abraham, the God of Iſaac, and the God of Jacob hath ſent me to you: this is my name for ever, and this is my memorial unto all generations.' Bow down my ſoul to adore this thy *Lord,* eternal, incomprehenſible, infinite; and ſtand aſtoniſhed at the ſublime idea, which anſwers this ineffable name.

See

See the ten plagues of Egypt, Exod. vii, viii, ix, *&c.* The myſterious rites and ordinances, with regard to the *paſchal lamb. Exod.* xii. And the miraculous paſſage of the people through the Red Sea. *Exod.* xiv.

Chap. xv. v. 2. *&c.* Contains the canticle of thankſgiving for the deliverance of the people of God from Pharao's hoſt. 'Let us ſing to the Lord; for he is glorioufly magnified---The Lord is my ſtrength and my praiſe, and he is my ſalvation: he is my God, and I will glorify him: the God of my father, and I will exalt him---Almighty is his name, *&c.* O let them ſay ſo, who have been redeemed by the Lord, whom he hath redeemed from the hand of the enemy *(the infernal Pharao)* and let the mercies of the Lord give glory to him, and his wonderful works to the children of men. Pſ. cvi.' Chriſtians, theſe ought to be the ſentiments of us all; who have been redeemed from ſin and ſatan, by the precious blood of the Son of God.

v. 11. 'Who is like to thee among the ſtrong, O Lord, who is like to thee, glorious in holineſs, terrible and praiſe worthy, doing wonders. In thy mercy thou haſt been a leader to the people, which thou haſt redeemed.---Thou ſhalt bring them in and plant them in---thy Sanctuary O Lord---the Lord ſhall reign for ever and ever. *Amen. Amen*

See Chap. xvi. The giving of the *manna*, and *Chap.* xvii. the *water* out of the *rock*, Illuſtrious figures of Chriſt, our ſpiritual meat and drink, 1, Cor. x. 3, 4.

Chap. xvii. v. 11. 'When Moſes lifted up his hands Iſrael overcame *(Amalec)* But if he let them down a little, Amalec overcame. *v.* 12. And Moſes's hands were heavy---And Aaron and Hur ſtayed up his hands on both ſides. And it came to paſs that his hands were not weary till ſun ſet. *v.* 13. So Joſua put Amalec to flight, *&c.*' O 'tis lifting up our hands

hands in prayer is the ſovereign means to obtain the victory in all our ſpiritual conflicts! If this be neglected we are ſure to be overcome.

v. 16. *&c.* 'I will deſtroy the memory of Amalec *(for their perſecuting the children of Iſrael, ſo lately delivered from the ſlavery of Egypt, and beginning their journey towards the land of promiſe)*---And the war of the Lord ſhall be againſt Amalec *for ever.*' To ſhew how ſad a thing it is, and how deteſtable in the eyes of the Lord, to oppoſe and withſtand ſuch as are but juſt leaving the Egypt of ſin and iniquity, and by a change of manners, are beginning to travel towards the true land of promiſe.

Chap. xix. *v.* 3. *&c.* 'The Lord called to Moſes, *&c.* Thus ſhalt thou ſay to the children of Iſrael: you have ſeen what I have done to the Egyptians: how I have carried you upon the wings of eagles, and taken you to myſelf. If therefore you will hear my voice, and keep my covenant; you ſhall be my peculiar poſſeſſion above all people: for all the earth is mine: and you ſhall be to me a prieſtly kingdom and a holy nation.' Chriſtians, this glory now belongs to us: at leaſt to as many of us as hear the voice of the Lord, and keep his covenant, *you* ſays St. Peter, (1 Pet. ii. 9.) *are a choſen generation, a kingly prieſthood, a holy nation, a purchaſed people,* &c. O let our lives ſhew us to be ſuch indeed!

Chap. xx. *v.* 1. *&c.* 'The Lord ſpoke all theſe words: I am the Lord thy God, *&c* Thou ſhalt not have ſtrange Gods before me. Thou ſhalt not make to thyſelf a graven thing *(an Idol)* nor the likeneſs of any thing that is in heaven above, *&c.* Thou ſhalt not adore them, nor ſerve them. I am the Lord thy God mighty and jealous, *&c.* Thou ſhalt not take the name of the Lord thy God in vain. ---Remember that thou keep holy the ſabbath day --Honour thy father and thy mother---Thou ſhalt not kill. Thou ſhalt not commit adultery. Thou

ſhalt

ſhalt not ſteal. Thou ſhalt not bear falſe witneſs againſt thy neighbour. Thou ſhalt not covet thy neighbour's houſe: neither ſhalt thou deſire his wife, *&c.* and all the People ſaw the voices, and the flames, and the ſound of the trumpet and the mount ſmoking: and being terrified--they ſaid to Moſes: ſpeak thou to us, and we will hear: let not the Lord ſpeak to us leaſt we die.' Let us not ſay ſo, my ſoul; but rather let us pray that the Lord may ſpeak to our mind and heart, by his ſweet light and grace, and enable us to know, to love and to keep all his holy commandments.

Chap. xxiii. *v.* 1, *&c.* 'Thou ſhalt not receive the voice of a lye: neither ſhalt thou follow the multitude to do evil: neither ſhalt thou yield in judgment to the opinion of the moſt part, to ſtray from the truth.--If thou meet thy enemy's ox or aſs going aſtray, bring it back to him, *&c.* Thou ſhalt fly lying. The innocent and juſt perſon thou ſhalt not put to death: becauſe I abhor the wicked. Neither ſhalt thou take bribes, which even blind the wiſe, and pervert the words of the juſt. Thou ſhalt not moleſt a ſtranger---for you alſo were ſtrangers in the land of Egypt, *&c.*' Lord teach us to follow in practice every part of this divine morality.

v. 20. 'Behold I will ſend my Angel, who ſhall go before thee, and keep thee in thy journey, and bring thee into the place that I have prepared. Take notice of him and hear his voice, *&c.* and I will be an enemy to thy enemies, *&c.* and my Angel ſhall go before thee.' Apply this, O my ſoul, to thy guardian Angel; and follow him, and hear his voice; and the Lord will be always with thee.

Chap. xxxiii. v. 18, *&c.* '*Moſes ſaid to the Lord:* Shew me thy glory. He anſwered: I will ſhew thee all good, and I will proclaim in the name of the Lord before thee: and I will have mercy on whom I will: and I will be merciful to whom it ſhall pleaſe

me

me. And again he ſaid, thou canſt not ſee my face; for man ſhall not ſee me and live.' O let me die then, that I may ſee thee, O Lord: for there is no true life for my ſoul as long as ſhe is not allowed to ſee thee!

LEVITICUS.

CHAP. iii, *v*, 2, 'No leaven, or honey ſhall be burnt, in the ſacrifice of the Lord---*v*, 13. *whatſoever* ſacrifice thou ſhalt offer, thou ſhalt ſeaſon it with ſalt.' *Salt* is an emblem of wiſdom and diſcretion, which ought to ſeaſon all our oblations to God, from which we muſt ever remove the *leaven* of inſincerity, and the *honey* of diſorderly affection to carnal pleaſures. Where alſo obſerve, with regard to the variety of bloody ſacrifices, preſcribed in the book of *Leviticus*, that in all theſe was prefigured the death of Chriſt: the great object of the devotion of the true children of God, even from the very beginning of the world.

Chap. vi. *v.* 12, *&c.* 'The fire on the altar ſhall always burn: and the prieſt ſhall feed it; putting wood on it, *&c.* This is the perpetual fire, which ſhall never go out on the altar.' This fire originally came down from heaven, and was to be always kept burning, by the care of the prieſts; to the end that all the ſacrifices of the Lord might be offered with it: as a figure of the heavenly fire of divine love, which ought to be always burning on the altar of God, in a Chriſtian heart.

Chap. x, *v.* 3, 'I will be ſanctified in them that approach to me:' ſaid the Lord, on occaſion of the judgment, executed upon Nadab and Abihu, for offering with ſtrange fire before the Lord. A warning for all Chriſtian prieſts and people, to be ſanctified,

fied, when they approach to the holy myſteries [*Sancta ſanctis:* Holy things for holy perſons.] And to beware of bringing with them, inſtead of the fire of divine charity, the profane fire of the love of the world, or of the fleſh; or their own unhappy ſelf-love, the mother of all miſchief. O Lord keep us from being at any time ſo miſerable. v. 9, *&c.* 'You ſhall not drink wine, nor any thing that may make drunk---when you enter into the tabernacle of teſtimony leſt you die--And that you may have knowledge to diſcern betwixt holy and unholy--and may teach the children of Iſrael all my ordinances.' Let the prieſts of the new Teſtament, whoſe functions are far more holy, learn from this precaution the temperance and ſobriety that becomes their ſtation

Chap. xi. v. 44, 46. 'I am the Lord your God: be holy, becauſe I am holy: Defile not your ſouls, *&c.* you ſhall be holy becauſe I am holy. This is ſpoken not to the prieſts alone: but to all the people of God: and ought to be remembred by all Chriſtians.

Chap. xiii. v. 44, 45, *&c.* Whoſoever ſhall be defiled with the leproſy *(the figure of the unhappy ſtate of ſin)* and is ſeparated by the judgment of the prieſt *(to whom it belongs to take cogniſance of theſe cauſes)* ſhall have his cloths hanging looſe, his head bare, his mouth covered with a cloth, and he ſhall cry out that he is defiled and unclean. All the time that he is a leper and unclean, he ſhall dwell alone without the camp.' See my ſoul what ought to be thy diſpoſitions, as often as thou haſt contracted the wretched leproſy of ſin; what confuſion and humility; what retirement from the world, and its diverſions; what contrition and penitence. *See alſo Chap.* xiv. in the myſterious rites and ſacrifices preſcribed for cleanſing the leproſy, in the different waſhings, ſhavings, ſprinklings with blood, ſin offerings, and anointings with oil, *&c.* the ſpiritual means that are to be uſed

for cleanſing the ſinner, by the application of the blood of Chriſt; and for his ſanctification, by the unction of the holy Ghoſt.

Chap. xvi. v. 2, 3, *&c.* 'Speak to Aaron (*the high prieſt*) that he enter not at all into the ſanctuary which is within the veil: before the propitiatory (*the mercy ſeat repreſenting the throne of God, on the wings of the Cherubim*) with which the ark is covered, leſt he die----unleſs he firſt do theſe things: He ſhall offer a calf for ſin, and a ram for a holacauſt: He ſhall be veſted with a linen tunick, *&c.* after he is waſhed. And he ſhall receive from the whole multitude of the children of Iſrael two buck goats for ſin, *&c.* And when he hath offered the calf, and prayed for himſelf and for his own houſe: He ſhall make the two buck goats ſtand before the Lord, in the door of the tabernacle of teſtimony: and caſting lots upon them both, one to be offered to the Lord (*for ſin*) the other to the emiſſary goat, which he ſhall preſent alive before the Lord that he may pour out prayers upon him, *&c.* Then taking the cenſer, which he hath filled with the burning coals of the Altar---and the compounded perfume for incence, he ſhall go in within the veil, into the holy place, *&c.* He ſhall take alſo of the blood of the calf (*and in like manner afterwards of the blood of the goat*) and ſprinkle with his finger ſeven times towards the propitiatory---to expiate the ſanctuary from the uncleanneſſes of the children of Iſrael, *&c.* Let no man be in the tabernacle, when the high prieſt goeth into the ſanctuary, *&c.* Then let him offer the living goat: and putting both hands upon his head, let him confeſs all the iniquities of the children of Iſrael, and all their offences and ſins, and praying that they may light on his head, he ſhall turn him out---to carry all their iniquities into the deſart, *&c.* And this ſhall be to you an everlaſting ordinance, the ſeventh month, the tenth day of the month, you ſhall afflict your ſouls

(*with*

(with a general faſt,) and ſhall do no work:--Upon this day ſhall be the expiation for you, *&c.*' See here Chriſtians what awe and reverence was required and paid under the old law to the ſanctuary of God; which was but a figure. O how much more reverence ought you to ſhew to our ſacred myſteries, ſanctified by the real preſence of the holy of holies, Chriſt himſelf. No one but the high prieſt, and he but once a year, was allowed to enter within the veil, into the inner ſanctuary: becauſe the way into the true ſanctuary of heaven was open to no one, till our high prieſt, went in thither, not with the blood of calves or goats, but with his own blood ſhed for us. He was alſo prefigured by the *emiſſary goat*, on whoſe head were laid all the ſins of the people, to carry them away with him into the deſart, *&c.* as all our ſins were laid on our Saviour in his paſſion. Where alſo note that the high prieſt before he went into the ſanctuary, was to waſh his whole body, and then to put on white linen garments, ſignifying the purity and charity with which we are to approach to God; and that he was to take along with him the ſweet ſmelling incenſe, (aſcending in a cloud of ſmoke, to cover the mercy ſeat,) and the blood of the victims immolated for ſin: to give us to underſtand that if we would enter into the ſanctuary of God, we muſt take along with us the ſweet incenſe of devout prayer and the blood, that is, the paſſion of the Lamb of God.

Chap. xix. v. 2, *&c.* ' Be ye holy, *ſaid the Lord to all the congregation of the children of Iſrael*, becauſe I the Lord your God am holy. *v.* 3. Let every one fear *(and reverence)* his father and his mother. Keep my ſabbaths. I am the Lord your God. *v.* 4. Turn ye not to idols, *&c. v.* 9. When thou reapeſt the corn of thy land--thou ſhalt not gather the ears that remain, *v.* 10.--but ſhalt leave them to the poor and the ſtrangers to take--*v.* 11. You

ſhall not ſteal. You ſhall not lie, neither ſhall any man deceive his neighbour, *viz.* Thou ſhalt not ſwear falſely by my name, nor profane the name of thy God.---*v.* 13. Thou ſhalt not calumniate thy neighbour, nor oppreſs him by violence: The wages of him that has been hired by thee, ſhall not abide with thee until the morning, *v.* 14. Thou ſhalt not ſpeak evil of the deaf, nor put a ſtumbling block before the blind: but thou ſhalt fear the Lord thy God, *v.* 15. Thou ſhalt not do that which is unjuſt nor judge unjuſtly, *nor* reſpect perſons *in judgment*, *v.* 16. Thou ſhalt not be a detracter nor a talebearer among the people- -*v.* 18. Seek not revenge, nor be mindful of injuries---Thou ſhalt love thy friend as thyſelf, *v.* 19. Keep ye my laws, *&c. v.* 26. You ſhall not divine, nor obſerve dreams.---*v.* 30. Keep ye my ſabbaths, and reverence my ſanctuary. I am the Lord. *v*, 31. Go not aſide after wizards, neither aſk any thing of ſoothſayers to be defiled by them---*v.* 32. Riſe up before the hoary head, *&c.* v. 33. If a ſtranger dwell in your land---do not upbraid him. *v.* 34. But let him live among you as one of your own countrymen, and you ſhall love him as yourſelves---*v.* 35. Do not any unjuſt thing in judgment, in rule, in weight, or in meaſure. *v.* 36. Let the balance be juſt, &c. *v.* 37. Keep all my precepts and all my judgments, and do them. I am the Lord.' Excellent morality! Give thy grace, O Lord, to all Chriſtians to conform themſelves in practice to theſe divine leſſons.

NUMBERS.

NUMBERS.

CHAP. V. v. 2. 'Command the children of Iſrael that they caſt out of the camp every leper and unclean perſon. *v.* 3. Whether it be man or woman---leſt they defile *the camp in which* I ſhall dwell with you:' From which ordinance in the ſpiritual ſenſe, we muſt learn to ſeparate ourſelves from all uncleanneſs, and from all ſuch company as may corrupt, infect or endanger our ſouls, if we hope that God ſhould dwell with us. v. 16, 17. 'When a man or woman ſhall have committed any of all the ſins that man are wont to commit---they ſhall confeſs their ſin, *and make reſtitution* to him againſt whom they have offended, *(viz. if it be a ſin of injuſtice)* beſides the ram that is *to be* offered *to the Lord* for expiation, to be an attoning ſacrifice.' See Chriſtians, that even under the old law confeſſion of ſins and ſatisfaction for them, was ſtrictly enjoined by God himſelf.

Chap. vi. v. 23, &c. 'Say to *the prieſts*: Thus ſhall you bleſs the children of Iſrael *(in my name)*--- The Lord bleſs thee, and keep thee. The Lord ſhew his face to thee, and have mercy on thee. The Lord turn his countenance to thee, and give thee peace. And they ſhall invoke my name upon the children of Iſrael, and I will bleſs them.' To bleſs in the name of the Lord, with a promiſe of his bleſſing them whom they ſhould bleſs, was granted to the prieſts of the law: how much more to the prieſts of the true Chriſtian Catholic Church. To the bleſſings and petitions here ſet down, we may join thoſe of 2 Machab. i. 'May God be gracious to you, and remember his covenant: and give to you all a heart to worſhip him, and to do his will

with a great heart, and with a willing mind. May he open your heart in his law, and in his commandments, and ſend you peace. May he hear your prayers, and be reconciled to you, and never forſake you in the evil time.' See what kind of Bleſſings both prieſts and people are to aſk of God, both for themſelves and for all others: particularly that all may both know and do in all things his holy will.

Chap. x. v. 33, *&c.* 'They marched from the mount of the Lord *(Sinai)* three days journey and the ark of the covenant of the Lord went before them for three days, providing a place for the camp. The cloud alſo of the Lord was over them by day when they marched. *(O the divine goodneſs and protection!)* And when the ark was lifted up, Moſes ſaid: ariſe, O Lord, and let thy enemies be ſcattered: and let them that hate thee, flee from before thy face *(ſo let the ſervants of God ſay in the beginning of all their ſpiritual enterprizes.)* And when it was ſet down he ſaid: Return, O Lord, to the multitude of the hoſt of Iſrael.'

Chap. xi. When God had appointed ſeventy ancients as aſſiſtants to Moſes, and given them the ſpirit of prophecy; and two of the number, Eldad and Medad, who were not come up with the reſt to the tabernacle, were propheſying in the camp; Joſue jealous of the honour of his maſter Moſes, ſuggeſted to him, v. 28. 'to forbid them. *To whom he replyed*, v. 20. Why haſt thou *this* emulation for me? Would God that all the people might prophecy, and that the Lord would give them his ſpirit. Such is always the charity and humility of God's true ſervants that they rejoice when he imparts the gifts of his ſpirit to others: and they reject with horror all the ſuggeſtions of jealouſy and envy, which may preſent themſelves to them on theſe occaſions.

See Chap. xiii. and xiv. the ſending of the twelve ſpies to view the land of promiſe; the account they give

give of its fruitfulneſs; and the difficulties nevertheleſs they pretend in the conqueſt: on which occaſion there ariſes a murmur and ſedition of the whole people, puniſhed on the ſpot by a ſentence from the Lord, excluding all but Caleb and Joſue from ever ſeeing that promiſed land. Thus worldlings, by the apprehenſion of imaginary difficulties, are diſcouraged from attempting in good earneſt the conqueſt of the true land of promiſe above, and thus they ran a dreadful riſk of never coming thither.

Chap. xvi. v. 1, &c. ‘ *Core, Nathan and Abiron* --roſe up againſt Moſes, and with them two hundred and fifty others---leading men of the ſynagouge.--And when they had ſtood up againſt Moſes and Aaron, they ſaid: Let it be enough for you, that all the multitude conſiſteth of holy ones, and the Lord is among them, why lift you up yourſelves above the people of the Lord?’ The crime of theſe men was that of ſchiſm, and of rebellion, againſt the authority eſtabliſhed by God in his church: as alſo their pretending to the prieſthood without being lawfully called: and therefore both they and their abetters (notwithſtanding their pretending to holineſs, and to the Lord's being among them) were ſo remarkably puniſhed to give all the faithful a horror of the like crimes, or of joining in communion with them that are guilty of them. v. 23, &c. ‘ The Lord ſaid to Moſes: command the whole people to ſeparate themſelves from the tents of Core and Nathan and Abiron. *And* Moſes aroſe and--ſaid to the multitude: depart from the tents of theſe wicked men---leſt you be involv'd in their ſins.--And he ſaid: By this you ſhall know that the Lord hath ſent me, &c. If the Lord do a new thing, and the earth opening her mouth ſwallow them down, and all things that belong to them, and they go down alive into hell, you ſhall know that *(in ſpeaking againſt our authority)* they have blaſphemed the Lord. And immediately as he had

had made an end of ſpeaking, the earth broke aſunder under their feet, and opening her mouth devoured them with their tents, and all their ſubſtance. And they went down alive into hell the ground cloſing upon them, &c. And a fire coming out from the Lord, deſtroyed the two hundred and fifty *(pretenders to the prieſthood)* that offered incenſe:' And the following day fourteen thouſand ſeven hundred others, abetters of the ſchiſmatics. So heinous an offence it is in the ſight of God, to rebel againſt Church authority eſtabliſhed by him.

See Chap. xvii. How the Prieſthood was confirm'd to Aaron, by the miracle of the blooming of his *rod:* which in bringing forth fruit in this miraculous manner was a figure of the bleſſed Virgin, bringing forth her Son without any prejudice to her virginity.

See alſo Chap. xix. The law of the ſacrifice of the Red Cow, an illuſtrious figure of the Paſſion of Chriſt: and of the holy waters of expiation, that were to be made with the aſhes of it; with which all the unclean were to be purified, or elſe to *periſh out of the Church*, v. 20. as all that are ſpiritually unclean muſt be purified by the Blood of Chriſt, or elſe periſh everlaſtingly.

Chap. 20. The people murmur for want of water: which God giveth them miraculouſly out of the Rock. (*v.* 11.) This Rock was a figure of Chriſt, (1 *Cor.* x.) and the water that iſſued out from the Rock was a figure of Chriſt's precious Blood, the ſource of all our good.

Chap. xxi. *v.* 4. 'The people began to be weary of their journey and labour. *v.* 5. And ſpeaking againſt God and Moſes, they ſaid: Why didſt thou bring us out of Egypt to die in the Wilderneſs? There is no bread, nor have we any waters: our ſoul now loatheth thy very light food, *(ſo they call the* manna *of heaven: and thus worldlings loath the things of heaven, for which they have no reliſh. But*

mark

mark their puniſhment,) *v.* 6. Wherefore the Lord ſent amongſt them fiery ſerpents *(ſo called from the burning heat, which followed their bite)* which bit them and killed many of them. *v.* 7. Upon which they came to Moſes and ſaid: We have ſined, *&c. And Moſes prayed for the people,* v. 8. *and the Lord ſaid to* him: Make a brazen ſerpent and ſet it up for a ſign: whoſoever being ſtruck ſhall look on it, ſhall live.' This brazen ſerpent lifted up in the wilderneſs was a figure of Chriſt crucified; and of the efficacy of a lively faith in his paſſion and death, againſt the bites of the helliſh ſerpents. *St. John* iii. 14.

Chap. 22. After the victories over *Sehon* king of the Amorrhites, and *Og* king of Baſans, *Balac* the king of Moab being terrified ſent for *Balaam* to curſe Iſrael: who going with a perverſe diſpoſition, thro' the deſire he had to gratify *Balac,* for the ſake of filthy lucre, was rebuked in his way by the Angel Guardian of Iſrael: however he was permitted to go; but not to curſe the people: but on the contrary obliged to bleſs them, even againſt his own inclinations.

Chap. xxiii. *v* 7. 8. 'King Balac hath brought me, *ſaid Balaam*; from Aram, from the mountains of the Eaſt: Come ſaid he, and curſe Jacob: make haſte and deteſt Iſrael. How ſhall I curſe him whom God hath not curſed: by what means ſhould I deteſt whom the Lord deteſteth not.' *(O Chriſtians ſtick cloſe to your God, and love him with your whole heart, and he ſhall bleſs you, and no man's curſe ſhall be able to hurt you.)* *v.* 20. 'Let my ſoul die the death of the juſt, and my laſt end be like to them. *Let the ſame be alſo thy prayer, O my ſoul, for* precious in the ſight of the Lord is the death of his ſaints: *But remember that a holy life is the true way to this happineſs.* *v.* 19. God is not as a man that he ſhould lye: nor as the ſon of man that he ſhould be changed. Hath he ſaid then and will he not do?

Hath

Hath he ſpoken and will he not fulfil? *v.* 20. I was brought to bleſs, the bleſſing I am not able to hinder off. *v.* 21. There is no idol in Jacob --- the Lord his God is with him; and the loud ſound of the victory of the king in him. *v.* 23. There is no ſoothſaying in Jacob *(or that can avail againſt Jacob)* nor divination in Iſrael, *&c.* O king of victory *be thou with us, and in us forever: and we ſhall not fear what man can do againſt us.*

Chap. xxiv. *v.* 5. 'How beautiful are thy tabernacles O Jacob (*O people of God*) and thy tents O Iſrael. (*O true church of Chriſt*) *v.* 6. As woody valleys, as watered gardens, *&c. v.* 9. He that bleſſeth thee ſhall alſo himſelf be bleſſed: and he that curſeth thee ſhall be reckoned accurſed. *v.* 17. I ſhall ſee him but not now: I ſhall behold him but not near. A ſtar ſhall riſe out of Jacob; and a ſcepter ſhall ſpring up from Iſrael. *v.* 19. And out of Jacob ſhall he come that ſhall rule, *&c. viz. Chriſt. v.* 23. Alaſs! who ſhall be living when God ſhall do theſe things, *&c.*' O happy we, who have lived to ſee the grace of the new covenant; and have been admitted into the ſociety of Chriſt and his church! Happy we, I ſay, provided we duly correſpond with, and live up to this great grace.

DEUTERONOMY.

CHAP. I. *v.* 17. 'There ſhall be no difference of perſons (*ſaid Moſes to the judges*) you ſhall hear the little as well as the great, neither ſhalt thou reſpect any mans perſon becauſe it is the judgment of God. Let all judges, both ſpiritual and temporal, ever remember, and obſerve this.

Chap. iv. *v.* 1, &c. 'And now O Iſrael hear the commandments, *&c. v.* 6, *&c.* And you ſhall obſerve

ſerve and fulfil them in work. For this is your wiſdom and underſtanding, in the ſight of nations. That hearing all theſe precepts they may ſay: behold a wiſe and underſtanding People a great nation. Neither is there any other nation ſo great, that hath gods ſo nigh them, as our God is preſent to all our petitions.' *O how much more happy are Chriſtians in all theſe regards!* *v.* 9. 'Keep thyſelf therefore, and thy ſoul carefully, forget not the words that thy eyes have ſeen; and let them not go out of thy heart all the days of thy life: thou ſhalt teach them to thy ſons, *&c.*' Let Chriſtians apply all this to themſelves. *See Chap.* v. the ten commandments repeated and explained.

Chap. vi. *v.* 4. 'Hear O Iſrael, the Lord our God is one Lord. *v.* 5. Thou ſhalt love the Lord thy God with thy whole heart, and with thy whole ſoul, and with thy whole ſtrength. *v.* 6. And theſe words which I command thee this day, ſhall be in thy heart. *v.* 7. And thou ſhalt teach them to thy children: and thou ſhalt meditate upon them ſitting in thy houſe, and walking on thy journey, *&c.* *v.* 8. And thou ſhalt bind them as a ſign on thy hand, (*to direct thee in all thy works,*) and they ſhall be and ſhall move between thy eyes; (*by rectifying thy intention in all things.*) *v.* 9. And thou ſhalt write them in the entry, and on the doors of thy houſe, *as remembrancers of the divine law, particularly of the great commandment of the love of God.* *v.* 16. Thou ſhalt not tempt the Lord thy God.'

Chap. vii. *v.* 6. 'Thou art a holy people to the Lord thy God. The Lord thy God hath choſen thee to be his peculiar people of all peoples that are upon the earth. *v.* 7. Not becauſe you ſurpaſs all nations in number (*or merit*) is the Lord joined unto you, and hath choſen you, *&c.* *v.* 8. but becauſe the Lord hath (*freely*) loved you, and hath kept his oath, which he ſwore to your fathers, *&c.*' See here

here that God's calling and election is of his own free goodneſs.

Chap. viii. *v.* 17. 'Leſt thou ſhouldſt ſay in thy heart, my own might, and the ſtrength of my own hand have atchieved all theſe things for me. *v.* 18. But remember the Lord thy God, that he hath given thee ſtrength, *&c.*' O he is indeed the ſole author of all grace, and the giver of all good gifts!

Chap. ix. *v.* 4. 'Say not in thy heart, when the Lord thy God ſhall have deſtroyed them (*the Chananites*) in thy ſight: For my juſtice, hath the Lord brought me in to poſſeſs this Land; whereas theſe nations are deſtroyed for their wickedneſs. *v.* 5. For it is not for thy juſtice, and the uprightneſs of thy heart, that thou ſhalt go in and poſſeſs their lands: but becauſe they have done wickedly, they are deſtroyed at thy coming in: and that the Lord might accompliſh his word, *&c.* *v.* 6. Know therefore that the Lord thy God giveth thee not this excellent land in poſſeſſion for thy juſtices: for thou art a very ſtiff-necked people. *v.* 7. Remember and forget not, how thou provokedſt the Lord thy God to wrath in the wilderneſs, *&c.* *v.* 24. And ye were always rebellious, from the day that I began to know you.' This is diligently inculcated to repreſs all pride and vain glory.

Chap. x. *v.* 12. 'And now Iſrael, what doth the Lord thy God require of thee: but that thou fear the Lord thy God; and walk in his ways, and love him, and ſerve him. The Lord thy God with all thy heart, and with all thy ſoul; (*v.* 13.) and keep the commandments of the Lord, &c. *v.* 14. Behold heaven is the Lord's thy God; and the heaven of heaven, the earth, and all things that are therein. *v.* 15. And yet the Lord hath been cloſely joined to thy fathers, and has loved them, &c. *wonderful condeſcenſion! infinite goodneſs!* *v.* 16. Circumciſe therefore the fore ſkin of your hearts, and ſtiffen your necks

no

no more. *v.* 17. Becauſe the Lord your God, he is the God of gods, and the Lord of lords, a great God and mighty, and terrible, who accepteth no perſon, nor taketh bribes, &c. *v.* 20. Thou ſhalt fear the Lord thy God, and ſerve him only: to him thou ſhalt adhere, &c. *v.* 21. He is thy praiſe, and thy God, that hath done for thee theſe great and terrible things which thy eyes have ſeen.'

Chap. xi. *v.* 1. 'Therefore love the Lord thy God, and obſerve his precepts, &c. *v.* 18. Lay up theſe my words in your hearts and minds, &c. *as above. Chap.* vi. *v.* 26. Behold I ſet forth in your ſight this day a bleſſing and a curſe. *v.* 27. A bleſſing if you obey the commandments of the Lord your God, &c. *v.* 28. A curſe if you obey them not, *&c.*' Chriſtians, we have all of us, a bleſſing and a curſe ſet before us; and we have it now in our power and in our option, to chooſe an eternal bleſſing. O! let us not be ſo unhappy, as to incur by our own free choice an everlaſting curſe inſtead of a bleſſing

Chap. xii. Ordains that all ſacrifices be offered in one only place, and upon one altar: as a leſſon againſt all ſchiſm, and all ſetting up altar againſt altar.

Chap. xiii. Commands that falſe prophets and all ſuch as ſeek to draw away the people from their allegiance to the Lord, to the worſhip of ſtrange gods, ſhould be put to death.

Chap. xiv. Enacts the diſtinction of clean and unclean meats: and prohibits the latter; partly to exerciſe the people in obedience and temperance; and by obliging them to abſtain from things *corporally unclean*, to teach them to ſeek the *ſpiritual cleanneſs*: and partly to reſtrain them from the vices of which theſe unclean animals were figures.

Chap. xv. Recommends charity to the poor.

Chap. xvi. Ordains, that on the three principal ſolemnities (*which were to be obſerved for ſeven days,*

v. 15.) *viz.* the feaſt of unleavened bread (*Eaſter*) the feaſt of weeks, (*Pentecoſt*) and the feaſt of tabernacles. *v.* 16. All the males of Iſrael ſhall appear before the Lord thy God, in the place which he ſhall chooſe ---no one ſhall appear with his hands empty before the Lord: *v.* 17. But every one ſhall offer according to what he hath, according to the bleſſing of the Lord, &c. *v.* 18. Thou ſhalt appoint judges and magiſtrates in all thy gates --- that they may judge the people with juſt judgment, *v.* 19. and not go aſide to either part. Thou ſhalt not accept perſon, nor gifts: for gifts blind the eyes of the wiſe, and change the words of the juſt. Thou ſhalt follow juſtly after that which is juſt.' Chriſtians attend to theſe leſſons.

Chap. xvii. *v.* 1. 'Thou ſhalt not ſacrifice to the Lord thy God a ſheep or an ox, wherein there is blemiſh or any fault: for that is an abomination to the Lord thy God.' O let all our offerings to God be pure and holy, and worthy of him. *v.* 6. 'By the mouth of two or three witneſſes ſhall he die that is to be ſlain. Let no man be put to death when only one beareth witneſs againſt him,' Ah Chriſtians, beware of condemning any man upon uncertain rumours or hearſays, or teſtimonies given by prejudiced perſons. *v.* 8. If there be among you a hard and doubtful matter in judgment, &c. ariſe and go up to the place which the Lord thy God ſhall chooſe. *v.* 9. And thou ſhalt come to the prieſts of the Levitical, race and to the judge that ſhall be at that time and thou ſhalt aſk of them, and they ſhall ſhew thee the truth of the judgment. v. 10. And thou ſhalt do whatſoever they ſhall ſay that preſide in the place which the Lord ſhall chooſe, and what they ſhall teach thee, v. 11. according to the law: and thou ſhalt follow their ſentence: neither ſhalt thou decline to the right hand, nor to the left hand. v. 12. But he that will be proud, and refuſe to obey the commandment

mandment of the prieſt, who miniſtreth at that time to the Lord thy God, and the decree of the judge, that man ſhall die, and thou ſhalt take away the evil from Iſrael. v. 13. And all the people hearing it ſhall fear, that no one afterwards ſwell with pride,' (*by refuſing to ſubmit to the authority and deciſion of the high prieſt and council.*) Such was the authority of Church-Guider, under the old Teſtament: and ſurely our Lord has not done leſs for the Church-guides of the new Teſtament. See in the latter part of this chapter the duty of a king; who is to receive the law of the Lord at the prieſt's hand, v. 18. 'and to have it with him, and to read it all the days of his life, (v. 19.) that he may learn to fear the Lord his God, and keep his words, &c. v. 20. And that his heart be not lifted up with pride---nor decline to the right nor to the left,' &c.

Chap. xviii. v. 2. 'The Lord himſelf is the inheritance of his *miniſters.*' Happy inheritance indeed! v. 9, &c. 'When thou art come into the land, which the Lord thy God ſhall give thee, beware leſt thou have a mind to imitate the abominations of thoſe nations. Neither let there be found among you any one--- that conſulteth ſoothſayers, or obſerveth dreams and omens, neither let there be any wizard, nor charmer, nor any one that conſulteth divining ſpirits, or fortune-tellers, or that ſeeketh the truth from the dead. For the Lord abhorreth all theſe things,' &c. O ſweet Jeſus, baniſh all theſe wicked ſuperſtitions out of the Chriſtian world; and let them be no where found in thy inheritance. *See* v. 15. &c. the promiſe of the great prophet Chriſt, whom all muſt hear and obey.

See Chap. xxi. v. 18, 19, 20, 21. The ordinance of the law condemning to death, 'a ſtubborn and unruly ſon, who will not hear the commandments of his father and mother, and being corrected ſlighteſt obedience---giving himſelf to revelling and to debau-

chery, &c. v. 21. The people of the city ſhall ſtone him, and he ſhall die, that you may take away the evil out of the midſt of you, and all Iſrael hearing it may be afraid *of incurring the like guilt.*

Chap. xxii. v. 1. &c. 'Thou ſhalt not paſs by if thou ſeeſt thy brother's ox or his ſheep go aſtray: but thou ſhalt bring them back to thy brother, &c. Thou ſhalt to in like manner---with every thing that is thy brother's, which is loſt: if thou find it neglect it not as pertaining to another. If thou ſee thy brother's aſs or his ox to be fallen down in the way, thou ſhalt not ſlight it, but ſhalt lift it up with him. v. 5. A woman ſhall not be clothed with man's apparel, neither ſhall a man uſe woman's apparel: for he that doth theſe things is abominable before God.' This diſguiſe of dreſs being either a cloak for, or an occaſion to criminal impurities.

Chap. xxiii. v. 17. 'There ſhall be no whore amongſt the daughters of Iſrael, nor whoremonger amongſt the ſons of Iſrael. v. 18. Thou ſhalt not offer the hire of a ſtrumpet---in the houſe of the Lord thy God, &c. v. 19. Thou ſhalt not lend to thy brother money to uſury, &c. v. 21. When thou haſt made a vow to the Lord thy God thou ſhalt not delay to pay it: becauſe the Lord thy God will require it. And if thou delay, it ſhall be imputed to thee for a ſin,' &c. Chriſtians, beware of forgetting or neglecting your promiſes to God: for this would be highly criminal.

See Chap. xxviii. The many bleſſings promiſed to the obſervers of Gods laws and the curſes with which the tranſgreſſors are threatened. *And Chap.* xxix, the covenant ſolemnly confirmed between God and his people.

Chap. xxx. v. 11, &c. 'This commandment that I command thee this day, is not above thee, nor far off from thee. Nor is it in heaven, that thou ſhouldſt ſay: which of us can go up to heaven, to bring it to

to us--Nor is it beyond the ſea, that thou mayſt excuſe thyſelf and ſay, which of us can croſs the ſea and bring it--But the word is very nigh unto thee, in thy mouth and in thy heart that thou mayſt do it.' Chriſtians, this is the law of faith, in love; which is very near us indeed, O let us embrace it with all our affections. v. 15. 'Conſider that I have ſet before thee this day life and good: and on the other hand death and evil. v. 16. That thou mayſt love the Lord thy God, and walk in his ways, and keep his commandments---and thou mayſt live. v. 19. I call heaven and earth to witneſs this day that I have ſet before you life and death, bleſſing and curſing. Chooſe therefore life, that both thou and thy ſeed may live: v. 20. and that thou mayſt love the Lord thy God, and obey his voice, and adhere to him, for he is thy life, and the length of thy days,' &c. O let us embrace this our life, that we may live eternally!

Chap. xxxii v. 1, &c. 'Hear O ye heavens, and let the earth give ear to the words of my mouth.---Let my doctrine gather as the rain, &c. becauſe I will invoke the name of the Lord; give ye magnificence to our God. The works of God are perfect, and all his ways are judgments: God is faithful, and without any iniquity, he is juſt and right. They have ſinned againſt him, and are none of his children in their faith, they are a wicked and perverſe people? Is not he thy father, that hath poſſeſſed thee, and made thee, and created thee? Remember the days of old, think upon every generation: aſk thy father, and he will declare to thee; thy elders, and they will tell thee, &c. v. 29. O that they would be wiſe, and would underſtand, and would provide for their laſt end. v. 35. Revenge is mine, and I will repay in due time, &c. the day of deſtruction is at hand, and the times make haſte to come. v. 36. The Lord will judge his people,' &c. O Lord prepare

us all for this judgment, which muſt ſo ſoon be with us, and keep us from all ſin.

Chap. xxxiii. v. 2. 'The Lord came from Sinai, &c. and with him thouſands of Saints, in his right hand a fiery law.' O! how well does this appellation agree, to the law, which the Holy Spirit brought us from heaven, the law of *divine love!*

Chap. xxxiv. v. 9, &c. *To Levi alſo* (the prieſtly tribe) Moſes ſaid: *Thy perfection and thy doctrine be to thy holy man* (the high prieſt called and ſanctified by the Lord, as a figure of our high prieſt and holy man Chriſt Jeſus, the ſource of all our perfection and doctrin) *who hath ſaid to his father and to his mother I do not know you,* &c. (by a diſengagement of heart from all earthly affections, even to neareſt relations; when theſe interfere with the duties of the prieſtly calling, and with that attention they owe to the honour and ſervice of God.) 'Theſe *(prieſts thus diſengaged from fleſh and blood)* have kept thy word, and obſerved thy covenant: thy judgments O Jacob, and thy law O Iſrael. Theſe ſhall put incenſe in thy wrath, and holocauſt upon thy altar. Bleſs O Lord his ſtrength, and receive the works of his hands,' &c. O let this bleſſing light upon all Chriſtian prieſts!

JOSUE *or* JOSHUA.

CHAP. i. v. 7. 'Take courage, *ſaid the Lord to Joſue,* and be very valiant, that thou mayſt obſerve and do all the law, which Moſes my ſervant hath commanded thee: turn not from it to the right hand; nor to the left, that thou mayſt underſtand, *(and ſucceed in)* all things that thou doeſt. v. 8. Let not the book of this law depart from thy mouth, but thou ſhalt meditate on it day and night, that

that thou mayſt obſerve and do all things that are written in it: then ſhalt thou direct thy way and underſtand it. *v.* 9. Behold I command thee *('tis my call and commiſſion)* take courage and be ſtrong. Fear not--- becauſe the Lord thy God is with thee,' *&c.* Thus will he be with all thoſe whom he in like manner calls and commiſſions, provided that they ſtick cloſe to his divine laws, and meditate on them day and night: but he will not be with them who of their own head intrude themſelves into the ſacred miniſtery.

Chap. ii. The two ſpies are ſent to Jericho; who are received and concealed by Rahab: with whom, in reward of her faith, a covenant is made for the ſaving of all that ſhall be found in her houſe, when Jericho ſhall be deſtroy'd.

Chap. iii. Contains the hiſtory of the miraculous paſſing over the river Jordan upon dry land: the waters that were coming down, ſtanding in one place, and ſwelling up like a mountain, ſo as to be ſeen afar off, and the waters that were beneath running away into the dead ſea, or lake of Sodom.

Chap. v. *v.* 13, &c. 'When Joſue was in the field of the city of Jericho, he lifted up his eyes, and ſaw a man ſtanding over againſt him, holding a drawn ſword, and he went to him and ſaid: Art thou one of ours, or of our adverſaries? And he anſwered: no: But I am prince of the hoſt of the Lord *(St. Michael. See Daniel* x. 21.*)* and now I am come. Joſue fell on his face to the ground: and worſhipping ſaid: what ſaith my lord to his ſervant? Looſe, ſaith the ſhoes from off thy feet: for the place whereon thou ſtandeſt is holy' *(being ſanctified by this viſion.)* This paſſage ſhews that the veneration of Angels is agreeable to ſcripture morality.

Chap. vi. Contains the hiſtory of the taking of Jericho; the walls falling down, at the ſound of the prieſtly trumpets, after ſeven days going round them

in

in proceſſion with the ark of the covenant: and the curſe laid upon the man that ſhould ever rebuild that city. All which had a myſterious meaning: Jericho being a figure of *iniquity*; the walls of which are thrown down by the trumpets of the goſpel: and a dreadful woe ſhall light on them, that build them up again.

Chap. vii. The Iſraelites are defeated by the man of Hai, in puniſhment of the ſacrilege of *Achan*, who had ſtolen ſome part of the ſpoils of Jericho, that had been devoted to the Lord, upon which when Joſue, with all the ancients of Iſrael, proſtrate before the ark were imploring God's mercy: 'The Lord ſaid to him (v. 10, &c.) Ariſe, why lieſt thou flat on the ground? Iſrael hath ſinned, and tranſgreſſed my covenant: and they have taken of the anathema *(devoted to me)* and have ſtolen and lied, *&c.* Neither can Iſrael ſtand before his enemies, but he ſhall flee from them, becauſe he is defiled with the anathema. I will be no more with you, till you deſtroy him that is guilty of this wickedneſs. Ariſe, ſanctify the people and ſay to them: --- The curſe is in the midſt of thee O Iſrael: thou canſt not ſtand before thy enemies, till he be deſtroy'd out of thee that is defiled with this wickedneſs,' *&c.* O ſee my ſoul how dreadful an evil it is, to have the curſe of wilful ſin in the midſt of thee! O aſſure thyſelf that nothing ſhall go well with thee, till this evil be removed: for God will not be with thee. *Achan* being found to be the man, by the lot falling on him: Joſue ſaid to him, v. 19. 'My ſon give glory to the Lord God of Iſrael, and tell me what thou haſt done, and hide it not.' Giving us to underſtand that the confeſſion of one's guilt gives glory to God. Achan confeſſed, and was ſtoned to death. After which the city of Hai was taken and deſtroyed.

Chap. ix. The children of Iſrael are deceived by the Gabaonites, and enter into a league with them:

not

not having firſt *conſulted the Lord.* A warning to Chriſtians to do nothing of moment, without firſt ſeeking the will of God; and to conſult him by prayer in all they take in hand.

Chap. x. Five Chananite kings warring againſt Gabaon, are defeated by Joſue: In their flight many are ſlain with hail-ſtones; v. 12. 'Then Joſue ſpoke to the Lord---and he ſaid before them *(the children of Iſrael.)* move not O ſun towards Gabaon: nor thou O moon toward the valley of Aialon. v. 13. And the ſun and the moon ſtood ſtill till the people revenged themſelves of their enemies.---So the ſun ſtood ſtill in the midſt of heaven, and haſted not to go down the ſpace of one day. v. 13. There was not before nor after ſo long a day, the Lord obeying the voice of a man, and fighting for Iſrael.' O glory, praiſe and benediction be to the great worker of wonders, who has done ſuch things of old in favor of his people: and who is both able and willing to do ſtill greater things for us, if our faith were but ſtrong and lively. See in this and the following chapters, the reduction of the reſt of the kings and of the cities of Canaan, and the dividing of their lands amongſt the tribes of Iſrael.

See Chap. xxii. The tribes of *Ruben* and *Gad* having built an altar on the banks of the Jordan, the other ten tribes apprehending a deſign of their ſeparating themſelves by ſchiſm from their communion, ſend an embaſſage to them, with *Phinees* the prieſt at their head: to whom they give a ſatisfactory anſwer, diſclaiming from any ſuch impious deſign. Upon which Phinees cried out, v, 31. 'Now we know that the Lord is with us: becauſe you are not guilty of this revolt *(which we apprehended)* and you have delivered the children of Iſrael from the hand of the Lord, *(the avenger of all impiety.')* O ſuch are ever the ſentiments of God's true ſervants with relation to the dreadful evil of ſin, and the diſmal con-

conſequences of it, as to dread it more than any other evil, and to rejoice exceedingly when they ſee the people delivered from it.

Chap. xxiii. v. 2, *&c.* Joſue (being now very old) *called for all Iſrael*, and ſtrongly exhorted them to keep God's commandments; and to avoid marriages and all ſociety with the Gentiles; for fear of being corrupted by them: promiſing them all good if they will continue to love the Lord and ſerve him; and threatening them with ſpeedy deſtruction, if they ſhould tranſgreſs and revolt from him.

Chap. xxiv. v. 15. 'If it ſeem evil to you to ſerve the Lord, *ſaid Joſue to the people by way of fixing their reſolution*, chooſe this day that which pleaſeth you—but as for me, and my houſe we will ſerve the Lord.' So ſhould all Chriſtian parents and maſters both ſay and do; 'Tis not enough for them to ſerve the Lord themſelves, if they do not take care, that he is alſo ſerved by *their houſe*, that is, by their children and ſervants, v. 24. 'And the people ſaid to Joſue: we will ſerve the Lord our God, and we will be obedient to his commandments,' *&c.*

JUDGES.

THIS book contains the hiſtory of the people of God, from the death of Joſue, to the times of Heli and Samuel, under the Judges or rulers of the people: of whom this is the ſucceſſion. 1. Othoniol. 2. Ahod. 3. Samgar. 4. Debborah and Barac. 5. Gedeon. 6. Abimeleck an uſurper. 7. Thola. 8. Jair. 9. Jephte. 10. Aberan. 11. Ahialon. 12. Abdon. 13. Samſon. 14. Heli the prieſt. 15. Samuel.

Chap. ii. Shews how the Iſraelites after the death of Joſue, often falling into idolatry were grievouſly puniſhed;

puniſhed; and upon their repentance were reſcued out of the hands of their enemies by the judges whom God raiſed up for them: but that they quickly relapſed again, and grew worſe and worſe. A leſſon for all Chriſtians to beware of the like ingratitude: and to dread the diſmal conſequences of repeated relapſes.

N. B. The particular providence of God, in keeping up, notwithſtanding all theſe falls of the generality of the people, the ſucceſſion of the true church and religion amongſt the prieſts and Levites, at leaſt in the houſe of God in Silo: the place to which by divine appointment (Deuteron. xvii.) they were to carry all their controverſies.

Chap. iii. Declares how the Iſraelites being for their ſins delivered into the hands of the king of Meſopotamia, and after ſerving him eight years, crying to God for mercy; he raiſed them up a ſaviour to deliver them, *viz. Othoniel*; and that the ſpirit of the Lord was in him; and he overthrew their enemies; and they reſted forty years. Then relapſing again they were oppreſſed for eighteen years by Eglon king of Moab; till upon their repentance, the Lord delivered them by Ahod: and afterwards defended them by Samgar againſt the Philiſtines.

Chap. iv. Relates how the people returning again to their ſins, after the death of Ahod, were delivered up into the hands of Jabin king of Canaan, and Siſara his general, who had nine hundred chariots armed with ſcythes, and vehemently oppreſſed them for twenty years. Upon which they cryed again to the Lord, who delivered them, granting a moſt miraculous victory to Debbora and Barac, and killing Siſara by the hand of a woman. After which the land reſted for forty years.

Chap. v. Contains the beautiful canticle of Debbora and Barac, ſung on occaſion of this victory. *v.* 3. 'Hear O ye Kings, give ear O ye princes: it is I, it is I, that will ſing to the Lord, I will ſing to the Lord,

Lord, the God of Iſrael. *v.* 4. O Lord when thou wenteſt out of Seir, and paſſedſt by the regions of Edom *(to come to viſit and aſſiſt thy people)* the earth quaked, and the heavens dropped water. *v.* 5. The mountains melted before the face of the Lord, and Sinai before the face of the Lord, the God of Iſrael. *(O tremendous majeſty) v.* 6. In the days of Samgar --the paths reſted, and they that went by them, walked through by-ways (*the people beginning to decline from the ways of God, and to go aſide into the by-paths of error and ſin.*) The valiant man ceaſed and reſted in Iſrael: until Debbora aroſe, a mother aroſe in Iſrael. *v.* 8. The Lord choſe new wars, and he himſelf overthrew the gates of the enemies, neither ſhield nor ſpear was ſeen among forty thouſand of Iſrael. *v.* 9. My heart loveth the princes of Iſrael, O you that of your own good will offered yourſelves to danger bleſs the Lord. *v.* 10. Speak you that ride on fair aſſes, and you that ſit in judgment, *&c. v.* 11. Where the chariots were daſhed together; and the army of the enemies were choaked: there let the juſtices of the Lord be rehearſed, and his clemency towards the brave men of Iſrael, then the people of the Lord went down to the gates, and obtained the ſovereignty. *v.* 12. Ariſe, ariſe O Debbora, ariſe, ariſe, and utter a canticle: Ariſe O Barac, and take hold of thy captives, O ſon of Abinoem, *&c. v.* 19. The kings came and fought, the kings of Chanaan fought, in Thanac--and yet they carried off no ſpoils *v.* 20. War was made againſt them from heaven: the ſtars remaining in their order and courſes fought againſt Siſara. *v.* 21. The torrent of Ciſon dragged their carcaſſes, *&c.* tread thou my ſoul upon their ſtrong ones. *v.* 22. The hoofs of the horſes were broken, whilſt the ſtouteſt of the enemies fled amain, and fell headlong down--*v.* 24: Bleſſed among women be Jahel (*who ſlew Siſara,*) and bleſſed be ſhe in her tent. *v.* 25. He aſked her water, and ſhe gave

gave him Milk, *&c. v.* 26. She put her left hand to the nail, and her right hand to the workman's hammer: and ſhe ſtruck Siſara, *(lying aſleep in her tent,)* ſtrongly piercing through his temples. *v.* 27. Between her feet he fell, he fainted and he died--and there he lay lifeleſs and wretched, *&c. v.* 31. So let all thy enemies periſh, O Lord: but let them that love thee ſhine, as the ſun ſhineth in his riſing.' Admire O my ſoul, this ſublime canticle: and enter into the ſpirit of it; by giving all glory to God the author of all our good; thro' whom alone we can hope for victory; and ever imploring his powerful aid againſt thy ſpiritual enemies.

Chap. vi. Relates how the people relapſing again into idolatry were grievouſly oppreſſed for ſeven years by the Madianites: and how upon their crying to the Lord the humble Gedeon was called to deliver them. *v.* 12, *&c.* ' The Angel of the Lord appeared to him, and ſaid: the Lord is with thee, O moſt valiant of men. And Gedeon ſaid to him: I beſeech thee my Lord, if the Lord be with us, why have theſe evils fallen upon us, *&c.* And the Lord looked upon him and ſaid: Go in this thy ſtrength, and thou ſhalt deliver Iſrael out of the hand of Madian, know that I have ſent thee. He anſwered and ſaid: I beſeech thee my Lord, wherewith ſhall I deliver Iſrael? Behold my family is the meaneſt in *all the tribe of* Manaſſes, and I am the leaſt in my father's houſe. And the Lord ſaid I will be with thee, *&c.*' Thus God always chooſes the little and humble for his greateſt works.

Chap. vii. Gedeon having aſſembled thirty two thouſand men, to go and fight againſt the Madianites the Lord ſaid to him. *v.* 2. ' The people that are with thee are many; and Madian ſhall not be delivered into their Hands: leſt Iſrael ſhould glory againſt me, and ſay I was delivered by my own ſtrength:' upon which when Gedeon had diſcharged twenty two

thouſand, and there remained ten thouſand, the lord ſaid, v. 4. *the people are ſtill too many*, and therefore he would admit of no more, than of three hundred, (v. 7.) and theſe he furniſhed with no other arms, but trumpets and earthen pitchers, with burning lamps: to ſhew that God will not chooſe for inſtruments in great atchievements, which depend purely on his grace, ſuch as thro' pride and ſelf conceit, will take the glory to themſelves.

Chap. viii. *v.* 2. *What could I have done*, ſaid Gedeon to the Ephraimites, enraged at him for not calling them when he went to fight againſt Madian, 'what could I have done like to that which you have done? Is not one bunch of grapes of Ephraim, *(your illuſtrious tribe)* better than the whole vintages of *(my mean family of)* Abiezer? --- The Lord hath delivered into your hands the princes of Madian, Oreb and Zeb, what could I have done like to what you have done? And when he had ſaid this their ſpirit was appeaſed, with which they ſwelled againſt him.' This meek and humble anſwer appeaſed their proud ſpirit, which otherwiſe might have carried them to extremities. So great is the power of meekneſs and humility both with God and man.

Chap. ix. Abimelech, with the help of the Sichimites, kills all his brothers the ſons of Gedeon (except Joatham the youngeſt) and is made king: in puniſhment of which wickedneſs, according to the prayer and prediction of Joatham, the Lord quickly ſent a very evil ſpirit between Abimelech and the Sichimites; which ended in their mutual ruin.

Chap. x. After the rule of Thola and Jair, the children of Iſrael adding new ſins to their old ones, were delivered into the hands of the Ammonites and of the Philiſtines. And when they cried to the Lord, he ſaid: *v.* 14, *&c.* 'Go and call upon the Gods which you have choſen: let them deliver you in the time of your diſtreſs. *(O great God, there is no other Saviour*

Saviour or deliverer beſides thyſelf.) And the children of Iſrael ſaid to the Lord we have ſinned, do thou unto us whatſoever pleaſeth thee: only deliver us this time. And ſaying theſe things they caſt away out of their coaſts all the idols--and ſerved the Lord their God, and he was touched with their miſeries.' O infinite mercy!

Chap. xi. Jephte is made ruler of Galaad, and making a vow to the Lord obtains a ſignal victory over the Ammonites.

Chap. xii. The Ephraimites quarrel with him, and their pride is brought down by the ſlaughter of forty two thouſand of them. Abeſan, Ahialon, and Abdon are judges.

Chap. xiii. The people fall again into idolatry, and are afflicted by the Philiſtines: Samſon is born: he is a *Nazarite* of God (that is, one conſecrated to God) from his infancy: and the ſpirit of the Lord begins to be with him.

Chap. xiv, xv, and xvi. Contains the hiſtory of the life and death of Samſon; who begins to deliver Iſrael: but falling in love with Dalila, and being deluded by her is betray'd into the hands of the Philiſtines: who pluck out his eyes, and condemn him to drudgery. So diſmal are the conſequences of indulging the diſorderly paſſion of love.

Chap. xvi. *v.* 20. Samſon after he had been ſhorn by Dalila; (by which means he forfeited his conſecration to God, and loſt his ſtrength) 'awaking from ſleep, ſaid in his mind: I will go out, as I did before, and ſhake myſelf; not knowing that the Lord was departed from him.' Ah! Chriſtians, beware of repeated relapſes, upon confidence of your riſing again: leſt the Lord depart from you, and you fall an eternal prey into the hands of your ſpiritual enemies.

RUTH.

THIS book is as it were an appendix to the book of Judges: is very ſhort, but edifying, by ſetting before our eyes the innocent ſimplicity of the people of thoſe days.

Chap. i. Shews, how Ruth, a Gentile by birth, but married to an Iſraelite, a ſojourner in the land of Moab, after the death of her huſband, reſolutely adhering to her mother in law *Noemi*, and returning with her to Bethlehem, was happily brought to the true religion. *v.* 16. 'Be not againſt me, *ſaid ſhe to Noemi*, to deſire that I ſhould leave thee and depart *(to go home to my own relations)*--thy people ſhall be my people, and thy God my God. *v.* 17.--The Lord do ſo and ſo to me *(it is a form of an oath uſual amongſt the ancient Hebrews)* if ought but death part me and thee.' Happy reſolution to leave country and friends and all things of the world behind, to find God! Happily bleſſed by meeting with an advantageous ſettlement in the world; and much more, by the many ſpiritual benedictions ſhe reaped from being aſſociated to the communion of the people of God; and by that great glory of having her name recorded in divine writ, amongſt thoſe of whom our Lord Jeſus Chriſt, deſcended according to the fleſh! At their coming to Bethlehem, when the women of that city, ſaid to one another, *v.* 19. 'This is that Noemi *(the beautiful)* *v.* 20. She ſaid to them: call me not Noemi (beautiful) but call me Mara (that is bitter) for the Almighty hath quite filled me with bitterneſs *(having taking away my huſband and ſons)* *v.* 21. Why then do you call me Noemi, whom the Lord hath humbled, and the Almighty hath afflicted?' From which Chriſtian widows may learn that their ſtate calls for humility, devotion, and penance; and not

for

for wordly pomps and vanities, or affectation of appearing beautiful in the eyes of men.

Chap. ii. *v.* 1. Noemi by the huſband 'had a kinſman a powerful man and very rich, whoſe name was Booz. *v.* 4. And behold he came out of Bethlehem *(when Ruth was gleaning in his field)* and he ſaid to the reapers: the Lord be with you: and they anſwered him: The Lord bleſs thee. *See how both the maſter and the ſervants, have the name of the Lord in their mouths, not to profane it, but by the way of bleſſing and prayer. v.* 11, 12. *Booz ſaid to Ruth*: All hath been told me that thou haſt done to thy mother in law---and how thou haſt left thy parents, *&c.* Mayſt thou receive a full reward of the Lord the God of Iſrael, to whom thou art come, and under whoſe wings thou art fled.' O hapyy refuge indeed!

Chap. iii, and iv. Shew how by the counſel of Noemi, Ruth claims by the right of affinity, Booz for her huſband, and is married to him: of whom ſhe has Obed, the father of Iſai, the father of David. Of whom came *Chriſt, according to the fleſh, who is God above all bleſſed for ever more.* Rom. ix. 5.

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1. SAMUEL *alias* 1. KINGS.

THIS book contains the hiſtory of the people of God, under Heli, Samuel, and King Saul.

Chap. i. Anna (or Hannah) the wife of Elcana being barren, by vow and prayer obtaineth a ſon; whom ſhe calleth Samuel (that is *Aſked of God)* and preſenteth him to the ſervice of the temple of the Lord in Silo, under Heli the chief prieſt and judge of the people.

Chap. ii. Contains the canticle of Anna. *v.* 1. *&c.* 'My heart hath rejoiced in the Lord, *&c. (joy in*

the Lord is the perfection of divine love) becauſe I have joyed in thy ſalvation. There is none holy as the Lord is: for there is no other beſide thee; and there is none ſtrong like our God.--For the Lord is a God of all knowledge, and to him are thoughts prepared, *&c.*' Enter thou, my ſoul, into the ſpirit of this inſpired canticle; and learn at all times, and on all occaſions to give all glory to God. *v.* 30. 'Whoſoever ſhall glorify me, *(ſaid the Lord to Heli, on occaſion of the wickedneſs of his two ſons)* him will I glorify; but they that deſpiſe me ſhall be deſpiſed.' O how evidently has this been verified in all ages!

Chap. iii. Samuel being as yet but a child, is called by the Lord; who reveals to him the evil that was to fall upon the houſe of Heli. v. 10. *Speak Lord,* ſaid he, *for thy ſervant heareth.* O do thou ſpeak always Lord to my ſoul for my direction and ſalvation, and give me the grace ever to hear, and to obey thee. *v.* 10. *'Tis the Lord,* ſaid Heli, *let him do what is good in his ſight.* O do thou my ſoul ſubmit in like manner to the penance laid upon thee by the Lord, whenſoever he ſhall chaſtile thee for thy Sins.

Chap. iv. *v.* 3. 'Why hath the Lord defeated us to day before the Philiſtines?' ſaid the Iſraelites, when they were beaten by them: being taught to attribute all events to him. Upon this they ſend for the ark of God into their camp: but the ark will not protect a ſinful people: they are beaten again; with the loſs of thirty thouſand men: the two ſons of Heli are ſlain: the ark is taken, and Heli upon hearing the news of it, falls backwards and dies. *v.* 22. 'The glory is departed from Iſrael, becauſe the ark of God was taken.' If the Iſraelites reſented ſo much the loſs of the ark, which was but the ſymbol of God's preſence amongſt them; how much more ought Chriſtians to reſent the loſs of God himſelf, when by ſin they have drove him out of their ſouls?

Chap.

Chap. v. The ark of God is carried by the Philiſtines into the temple of Dagon, and placed by the idol of Dagon, which falleth down before the ark: that we may learn to caſt out all idols from the temple of God in our hearts: and that his Divine Majeſty will not ſuffer a rival there, by our dividing our hearts between him and mammon, or any thing created.

Chap. vi. The Philiſtines being grievouſly plagued, by occaſion of the ark, ſend it away to Bethſames a city of Iſrael: The Bethſamites looking curiouſly into the ark, are puniſhed for their irreverence, by a peſtilence that ſweeps off many thouſands. Learn, Chriſtians, from hence the reverence you owe to ſacred things. The ark is ſent to *Cariath-jarim*, the city of the woods; where it remained till David brought it to Jeruſalem.

Chap. vii. The people by Samuel's exhortation caſt away their idols, and ſerve the Lord alone. *v.* 3. 'Prepare *(and direct)* your hearts *(ſaid he)* unto the Lord, and ſerve him only: and he will deliver you out of the hands of the Philiſtines.' Give ear my ſoul, and do thou alſo reſolve for thy part, ever to ſtick cloſe to the Lord, and to ſerve him alone, caſting away the idols of thy paſſions and vices; and make no doubt but he will deliver thee alſo from all thy enemies; tho' he were to work a miracle for it; eſpecially if thou take along with thee in thy addreſſes to him, the ſacrifice of the Lamb, who taketh away the ſins of the world: as on this occaſion he gave a miraculous victory to the people over the Philiſtines, whilſt Samuel was offering for them the ſacrifice of an unſpotted Lamb.

Chap. ix. The people inſiſting upon having a king ſet over them; Saul ſeeking his father's aſſes that were loſt, is directed to conſult Samuel, who foretells him he ſhall be the man. Saul replies, (*v.* 21.) 'Am not I a ſon of Jemini, of the leaſt of all the tribes

of

of Iſrael; and my kindred the laſt amongſt all the families of the tribe of Benjamin: why then haſt thou ſpoken this word to me?' O, no doubt for this very reaſon, becauſe God always chooſes the little and the humble. And happy would Saul have been, if he had continued in theſe diſpoſitions of humility and docility.

Chap. x. Saul is anointed by Samuel; in conſequence of which he receives a new heart, and *propheſies*, that is, he ſings the praiſes of God, amongſt the prophets. In the aſſembly of the people for chooſing a king, the lot falls upon him: He hides himſelf, but is diſcovered by the Oracle of the Lord.

Chap. xi. *&c.* Saul's victories over the Ammonites, Philiſtines, &c. are recounted.

Chap. xv. He is ſent to deſtroy Amalec: but ſpareth their king, and the beſt of their cattle: forwhich diſobedience he is caſt off by the Lord *v.* 16, *&c.* 'Samuel ſaid to Saul: Suffer me and I will tell thee what the Lord hath ſaid to me this night. And he ſaid to him, ſpeak, *v.* 17. And Samuel ſaid: when thou waſt a little one in thy own eyes, waſt thou not made the head of the tribes of Iſrael? And the Lord anointed thee, *&c.* Why then didſt thou not hearken to the voice of the Lord: but haſt turned to the prey, and haſt done evil in the eyes of the Lord. *v.* 20, *&c.* and Saul ſaid--the people took of the ſpoils, ſheep and oxen--to offer ſacrifice to the Lord their God.--And Samuel ſaid: Doth the Lord deſire holocauſts and victims, and not rather that the voice of the Lord ſhould be obeyed? For obedience is better than ſacrifices, *&c.* Becauſe it is like the ſin of witchcraft to rebel: and like the crime of idolatry to refuſe to obey: Forasmuch therefore as thou haſt rejected the word of the Lord: the Lord hath alſo rejected thee, *&c.* neither will he be moved to repentance: for he is not a man that he ſhould repent.' This reprobation of Saul (once the elect of God) for his diſobedience,

ence, was a figure of the reprobation of the Jews, once the choſen people of God, for their refuſing to obey their Meſſias. Here alſo we learn, that whatſoever elſe we pretend to give, or offer to God, can never ſatisfy him, as long as we refuſe to give him our whole will by love and obedience, which is the ſacrifice he calls for.

Chap. xvi. Samuel is ſent to Bethlehem to anoint a king amongſt the ſons of Iſai. *v.* 6. 'When Eliab *(the eldeſt ſon)* came in; *Samuel* ſaid: Is the Lord's anointed before him? *v.* 7. And the Lord ſaid to Samuel: Look not on his countenance, nor on the height of his ſtature: becauſe I have rejected him, nor do I judge according to the look of man: for man ſeeth thoſe things that appear, but the Lord beholdeth the heart.'--- Then after rejecting all the other ſons of Iſai, David the youngeſt was ſent for from keeping the Sheep, and was anointed by Samuel. v. 13. *And the ſpirit of the Lord came upon David from that day forward.* See here again how the Lord always chooſes the little and humble, to them he gives his ſpirit; and theſe are the men that are according to his own heart. v. 14. *But the ſpirit of the Lord departed from Saul* (the dreadful conſequence of his diſobedience to God) *and an evil ſpirit---troubled him* (either by poſſeſſing or obſeſſing him) in puniſhment of his ſin.---On this occaſion David is ſent for; and taken into Saul's family, who by his harp and his devotion chaſes away the evil ſpirit.

Chap. xvii. In a war with the Philiſtines, their champion Goliath challenges Iſrael, and is ſlain by David, with no other arms, but a ſling and a ſtone, *v.* 45, 46, *&c.* 'Thou comeſt to me, *ſaid David to the Philiſtine*, with a ſword and with a ſpear, and with a ſhield: but I come to thee in the name of the Lord of Hoſts, the God of the armies of Iſrael, which thou haſt defied this day. And the Lord will deliver thee into my hands, *&c.* that all the earth may

may know that there is a God in Iſrael---and that the Lord ſaveth not with ſword and ſpear, for it is his battle, and he will deliver you into our hands.' See my ſoul the humble confidence of David in the Lord, rewarded with a moſt glorious victory: and learn from this example, to join in all thy ſpiritual conflicts, an entire confidence in God with a total diſtruſt in thyſelf, and thou ſhalt always come off with victory.

Chap. xviii. Relates the friendſhip of David and Jonathan: the envy which Saul conceives againſt David; and his deſign upon his life. In the following chapters are recorded, the many attempts of Saul upon the life of David, (who is ſtill protected by the divine providence;) and the maſſacre of the prieſts, by orders of Saul, for relieving David: whom that unhappy prince ceaſes not to proſecute, till he obliges him to ſeek refuge in the land of the Philiſtines. Though David more than once had his life in his power; but would not ſuffer his men to hurt a hair of his head.

In the concluſion, Saul going out to war againſt the Philiſtines, being forſaken by God, ſeeks by the help of magic to raiſe up Samuel, who was dead ſome time before, in order to conſult him. God permits Samuel to appear, who denounces to Saul his approaching death. *To morrow*, ſaid he, *thou and thy ſons ſhall be with me.* The battle of Gelboe enſued, where Iſrael was overthrown, and Saul with three of his Sons was ſlain.

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2. SAMUEL, *alias* 2. KINGS.

THIS book contains the hiſtory of the reign of King David: who reigned ſeven years in Hebron, over the tribe of Juda alone; and three and thirty years in Jeruſalem over all Iſrael.

Chap.

Chap. i. David mourns for the death of Saul and Jonathan: and orders the man to be ſlain that pretended he had killed Saul. David's lamentation is here recorded. *v.* 18, 19, *&c.* 'Conſider O Iſrael for them that are dead wounded on thy high places. The illuſtrious of Iſrael are ſlain upon thy mountains: how are the valiant fallen! Tell it not in Geth, publiſh it not in the ſtreets of Aſcalon: (*the loſſes or diſgraces of the people of God*) leſt the daughters of the Philiſtines rejoice--and triumph. *v*, 21. Ye mountains of Gelboe, let neither dew nor rain come upon you, *&c.* for there was caſt away the ſhield of the valiant, the ſhield of Saul as tho' he had not been anointed with oil, *&c.*' Thus David lamented the death of his countrymen ſlain in Battle, and above the reſt the death of his capital enemy and perſecutor: a leſſon for Chriſtians to love their enemies: and to lament the ſpiritual death, and the eternal loſs of ſo many of their brethren, daily periſhing from God by ſin.

Chap. ii. *&c.* David is made king over Juda: and Iſboſeth the ſon of Saul over Iſrael. David grows daily ſtronger and ſtronger. Abner the General of Iſrael comes over to David: but is treacherouſly ſlain by Joab. Iſboſeth is murdered by two of his ſervants, who carry his head to David, who orders the murderers to be ſlain. David is anointed king over all Iſrael; he taketh Jeruſalem out of the hands of the Jebuſites and defeateth the Philiſtines.

Chap. vi. David fetched the ark from Cariathiarim to Jeruſalem: Oza is ſtruck dead for touching it: it is depoſited for a while in the houſe of Obededom; and from thence tranſlated with a ſolemn proceſſion, with ſeven choirs, or companies of muſicians, and many ſacrifices, to the tabernacle which David had prepared for it; now, mark the joy and devotion of David on this occaſion. *v.* 14. *&c.* 'David danced with all his might before the Lord. And David was girded with a linen ephod. And David and all the houſe

houſe of Iſrael brought the ark of the covenant of the Lord with joyful ſhouting, and with ſound of trumpet. And --- Michol the daughter of Saul looking out through a window, ſaw king David leaping and dancing before the Lord: and ſhe deſpiſed him in her heart, &c. And when David returned to bleſs his own houſe---Michol coming out to meet him, ſaid: How glorious was the King of Iſrael to day, who uncovered himſelf before the handmaids of his ſervants and was undreſſed, as if one of the vain fellows ſhould ſtrip himſelf. And David ſaid to Michol: Before the Lord, who choſe me rather than thy father--and commanded me to be ruler over the people of the Lord in Iſrael: I will both play, and make myſelf meaner than I have done: and I will be little in my own eyes and with the handmaids of whom thou ſpeakeſt I ſhall appear more glorious.' O bleſſed humility!

Chap. vii. David's purpoſe to build a temple, is rewarded with the promiſe of great bleſſings in his ſeed, partly relating to Solomon, who was to build the material temple in Jeruſalem; but much more to Chriſt the great ſon of David, and the builder of the true temple of God, which is the Church, his everlaſting kingdom, which ſhall never fail, nor be caſt off, for any iniquity of her Children.

Chap. viii. *&c.* Relate the victories of David: followed *Chap.* xi. by an unhappy fall into adultery, occaſioned by ſeeing a woman waſhing herſelf; which ought to be a caution to all men, to keep a guard upon their eyes, and to all women not to expoſe any part of their naked bodies to the eyes of men. This prince not finding any other means to conceal the crime, cauſeth her huſband Urias, who was then at the ſiege of Rabba the capital city of the Ammonites, to be placed where the greateſt danger was, ſo that he was ſlain there. After which David marries the widow, who bears him a ſon.

Chap.

Chap. xii. The prophet Nathan is ſent from the Lord to David, who remonſtrates to him the grievouſneſs of his crime, and his ingratitude after ſo many favors received: and denounces to him his puniſhment. *v.* 10. 'Therefore, *ſaid he*, the ſword ſhall never depart from thy houſe, becauſe thou haſt deſpiſed me, and taken the wife of Urias, *&c. v.* 11. Thus ſaith the Lord, behold I will raiſe up evil againſt thee out of thy own houſe: and I will take thy wives before thy eyes, and give them to thy neighbour, *(permitting him to commit this crime for thy puniſhment)* and he ſhall lie with thy wives in the ſight of this ſun. *v.* 12. For thou didſt it ſecretly: But I will do this thing in the ſight of all Iſrael, and in the ſight of the ſun. *v.* 13. And David ſaid to Nathan: I have ſined againſt the Lord. And Nathan ſaid to David: The Lord alſo *(in regard of the ſincerity of thy converſion)* hath taken away thy ſin *(as to the guilt and the eternal puniſhment due to it)* thou ſhalt not die. *v.* 14. Nevertheleſs becauſe thou haſt given occaſion to the enemies of the Lord to blaſpheme, for this thing, the child that is born to thee ſhall ſurely die.' Thus we ſee that the whole debt of temporal puniſhment, due to ſin is not always remitted together with the guilt, not even to ſo great a penitent as David was.

Chap. xiii. *&c.* David, in puniſhment of his ſin, begins to be unhappy in his family: his eldeſt ſon Amnon raviſhes his ſiſter Thamar; and in revenge for it, is killed by his brother Abſalom. Abſalom fleeth away to Geſſur; where he remaineth three years, till by the intereſt of Joab he is called home, and at length admitted to his father's preſence.

Chap. xiv. *v.* 14. 'We all die, *ſaid the wiſe woman of Thecue employed by Joab to ſollicit the king in favour of Abſalom*, and like waters that return no more we fall down into the earth: neither will God have a ſoul to periſh, but recalleth, meaning that he that is caſt off, ſhould not altogether be loſt.' So ſhe;

moving the king to ſhew mercy, by the great example of the mercy of God.

Chap. xv. Gives the hiſtory of Abſalom's policy, to gain the hearts of the people: And how he is proclaimed king, and David is obliged to fly. And whereas Sadoc the prieſt, with the Levites, had brought forth the ark of God to accompany king David in his flight: *the king ſaid to Sadoc.* 'v. 25. Carry back the ark of God into the city: if I ſhall find grace in the ſight of the Lord, he will bring me again, and ſhew me both it, and his tabernacle. v. 26. But if he ſhall ſay to me: thou pleaſeſt me not: I am ready, let him do that which is good before him.' See here the diſpoſitions of an humble penitent, ſubmitting himſelf to the ſcourges of God. See alſo *Chap.* xvi. *v.* 10. *&c.* the like ſubmiſſion, upon the ſame motive, to the curſes and injuries offered him by Semei.

Chap. xvi, xvii, and xviii. Contain the hiſtory of the progreſs of Abſalom's rebellion; who by the counſel of Achitophel defiles his father's wives in the ſight of all the people. Achitophel ſoon after hangs himſelf: and Abſalom is defeated and ſlain by Joab: his good father grievouſly lamented his death (dying in this manner in his ſins) to that degree that he wiſhed he himſelf could have died for him. *Chap.* xviii. *v.* 33.

Chap. xxiv. David offendeth God, by his vanity in cauſing the people to be numbered: but repenting for what he had done, *v.* 10. *he ſaid to the Lord:* 'I have ſined very much---but I pray thee, O Lord to take away the iniquity of thy ſervant; becauſe I have done exceeding fooliſhly.' Upon which when the prophet Gad offered him his choice of the three ſcourges of God, war, famine, or peſtilence. David ſaid, 'v. 14. I am in a great ſtrait: but it is better that I ſhould fall into the hands of the Lord (for his mercies are many) than into the hands of men.' And when

when the peſtilence had ſwept off ſeventy thouſand of the people: and David ſaw the angel of the Lord, with his hand ſtretched out over Jeruſalem to ſtrike it he cried out. ' *v.* 17. It is I, I am he that have ſinned; I have done wickedly; theſe that are the ſheep what have they done? Let thy hand, I beſeech thee be turned againſt me, *&c.*' And the Lord who is quickly moved to mercy by the ſupplication of a ſoul thus really humble and penitent, was pleaſed immediately to put a ſtop to the plague.

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3. KINGS, *alias* 1. KINGS.

IN this book is contained the hiſtory of the reign of Solomon, of the diviſion of the kingdom, and of the ſucceſſion of the kings down to the death of Achab.

Chap. i. The ambition of Adonias is diſappointed by the counſel of Nathan the prophet, and Solomon is anointed king.

Chap. ii. David's death, after giving his laſt charge to his ſon Solomon. ' *v.* 2, *&c.* I am going, *ſaid he*, the way of all fleſh *(for all muſt paſs thro' the gate of death)* take thou courage, and ſhew thyſelf a man: And keep the charge of the Lord thy God, to walk in his ways, and obſerve his ceremonies, and his precepts, and judgments, and teſtimonies, as it is written in the law of Moſes: that thou may'ſt underſtand all thou do'ſt, *&c.*' For the Lord will give right underſtanding to ſuch as ſincerely ſeek him and walk in his ways.

Chap. iii. After Solomon had offered to the Lord a thouſand victims for holocauſts at Gabaon, where the tabernacle was at that time: the Lord appears to him, in a dream by night; and offers him his choice of what he would have to be given him. He

chooſes wiſdom: and the Lord applauds his choice; and gives him what he aſks, and moreover riches and glory, which he had not aſked. O give us alſo, Lord, the gift of heavenly wiſdom, to know and to love thee: and all other things that are truly good, will come to us along with it. Solomon ſhewed his wiſdom, in his judgment between the two harlots, in giving the living child to its true mother, who would not conſent to have the child divided. Thus God, who is the true parent of our heart, will allow of no diviſion of it: whilſt the devil, who has no right at all to it, contents himſelf with having a part; the more becauſe by this means he acquires the dominion of the whole.

Chap. vi. Solomon builds the temple, and *chap.* viii. makes a ſolemn dedication of it, with a long prayer, and innumerable ſacrifices which he offers on that occaſion,

Chap. viii. *v.* 27. 'Is it then to be thought, *ſaid Solomon*, that God ſhould indeed dwell upon earth? For if heaven, and the heaven of heavens cannot contain thee, how much leſs this houſe that I have built? *v.* 28. But have regard to the prayer of thy ſervant, and to his ſupplications, O Lord, my God---*v.* 29. That thy eyes may be open upon this houſe night and day, *&c.*' O incomprehenſible deity! O come and fill my poor heart at leaſt and make it thy temple for ever. O let thy praiſe worſhip and love, be ever kept up in this inward houſe of mine, and let thy favorable eye be always upon it. *v.* 39. *Thou only knoweſt the heart of all the children of men.* Yea Lord, all the ſecrets of our hearts are bare and open to thy eye. See the reſt of this inſpired prayer.

Chap. xi. Solomon, by means of his ſtrange wives, and his irregular affection to them, falls into idolatry; which is puniſhed by the diviſion of the kingdom, and giving ten tribes to Jeroboam: tho' not till after Solomon's death.

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Chap. xii. Roboam the ſon of Solomon by following young giddy counſellors, alienates the minds of ten of the twelve tribes: Theſe chooſe Jeroboam for their king: and he thro a wicked policy, to keep them from the temple of the Lord in Jeruſalem, ſets up the worſhip of two golden calves in Bethel and in Dan. Thus *he made Iſrael to ſin*: which is ſo often repeated in the ſacred ſcriptures, whenſoever his name is mentioned, in abhorrence of the infamous memory of that man, who drew away the people of God from their allegiance to the Lord; and who ſet that wretched example to his ſucceſſors, which was followed by them all, till both they and their calves were deſtroyed out of the land. So dreadful is the evil of ſcandalous example; more eſpecially in men in dignity.

Chap. xiii. A prophet is ſent from Juda to Bethel, at the time that Jeroboam was offering incenſe upon his altar; who foretells the birth of Joſias (not born till three hundred and fifty years after) and the deſtruction of Jeroboams altar: Jeroboam offers violence to the prophet, upon which his hand is withered, and the altar rent. He begs the prophet to pray for him, and by his prayer his hand is reſtored. Yet the unhappy prince is not converted, but rather grows worſe. The judgments of God, that were about to fall upon all his family are alſo denounced to him by the prophet Ahias.

Chap. xiv. v. 6, 7, *&c.* 'I am ſent to thee with heavy tidings, *ſaid the prophet.*---Thus ſaith the Lord the God of Iſrael: For as much as I exalted thee from among the people and made thee prince over my people Iſrael, *&c.* And thou haſt not been as my ſervant David, who followed me with all his heart--but haſt done evil above all that were before thee; and haſt made thee ſtrange gods and molten gods---and haſt caſt me behind thy back. Therefore will I bring evils upon the houſe of Jeroboam, *&c.* Them

that ſhall die of Jeroboam in the city, the dogs ſhall eat: and them that ſhall die in the field, the birds of the air ſhall devour.--And the Lord hath appointed himſelf a king over Iſrael, who ſhall cut off the houſe of Jeroboam in this day, and in this time, &c.' O the unhappy man, who would not ſuffer himſelf to be withdrawn from his evil ways, by any of theſe divine admonitions and comminations! But O what threats, what heavy tidings indeed, even of a miſerable eternity are ſo often denounced by God himſelf in his divine oracles to unrepenting ſiners: and yet their wretched hearts refuſed to relent.

Chap. xiv, xv, and xvi. Roboam king of Judah for his ſins is afflicted by Seſac king of Egypt, who taketh and pillageth Jeruſalem: He is ſucceeded by his ſon Abiam: and Abiam by his ſon Aſa, who extirpates idolatry. Nadab the ſon of Jeroboam ſucceeds his father in the kingdom of Iſrael. He is ſlain by Baaſa (Baaſha) who immediately after deſtroys the whole family of Jeroboam, not leaving ſo much as one ſoul of his ſeed. And yet, unhappy man, he walks in the ſame footſteps; and the like judgments are denounced to his family alſo, by the prophet Jehu the ſon of Hanani: and are ſoon after executed, when his ſon and ſucceſſor Ela is murdered by Zambri, and all his kinsfolks and friends extirpated. Great God, who will not fear thy avenging juſtice! Zambri as wicked as his predeceſſors being beſieged by Amri, and like to fall into his hands after ſeven days tyranny ſets the palace on fire and periſhes in the flames. Amri (Omri) is made king: He builds Samaria: follows the ways of Jeroboam: and dying in his ſins, is ſucceeded by his ſon Achab (Ahab,) who marrying Jezabel, brings in the worſhip of Baal, the idol of the Phenicians, and becomes the very worſt of all the kings of Iſrael; deſtroying the altars of the Lord, by the ſuggeſtion of his wife, and killing the prophets. At which time Abdias (Obadiah) the king's ſteward,

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an eminent ſervant of God concealed in caves, and fed with bread and water, no fewer than one hundred of thoſe holy men. *Chap.* xviii. 13.

Chap. xvii. Elias (Elijah) the prophet ſhuteth up heaven from raining, he is miraculouſly fed by ravens. And afterwards by a widow of Sarephta. He raiſeth the widow's ſon to life.

Chap. xviii. Elias cometh before Achab; and all Iſrael being aſſembled to mount Carmel, he convinceth Jezabel's falſe prophets, by bringing fire from heaven upon his ſacrifice: and obtaineth rain by his prayers. 'v. 21. Elias coming to all the people, ſaid: How long do you halt between two ſides? If the Lord be God follow him, &c.' Chriſtians, let us take theſe words as ſpoken to ourſelves: and if the Lord be our God indeed, let us follow him in good earneſt, and not pretend to reconcile his ſervice with that of his mortal enemies, the world, the fleſh, and the devil.

Chap. xix. *v.* 7. Elias fleeing from Jezabel is fed by an Angel in the deſart: and *in the ſtrength of this food* (as a figure of the bread of life which we receive in the Bleſſed Sacrament) *he walks forty days and forty nights, unto the mount of God Horeb.* O my ſoul, Chriſt is the true bread, which comes down from heaven: on this bread thou muſt feed during thy journey thro' this wilderneſs of the world, if thou wouldſt arrive ſafely at the mountain of a happy eternity. Obſerve alſo in the viſion of God, with which Elias was favored, (*v.* 11, 12.) that the Lord was not in the violent ſtorm of wind, nor in the earthquake, nor in the fire, but he came with the whiſtling of a gentle air; as better expreſſing the ſweetneſs and calmneſs of his divine operations in the ſoul, which are never turbulent; but gentle and peaceable.

Chap. xx. The Syrians depending on their ſtrength and number, are twice defeated by Achab (encouraged by a prophet of the Lord) with a very ſmall force,

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to ſhew that the Lord loves to humble the proud, tho' it be ſometimes by wicked inſtruments.

Chap. xxi. Naboth, for refuſing to part with his vineyard, is by the contrivance of Jezabel, accuſed by falſe witneſſes, and ſtoned to death: upon which Elias denounces heavy judgments from God, both upon Achab and Jezabel. *v.* 19, *&c.* Thus ſaith the Lord: In this place wherein the dogs have licked the blood of Naboth, they ſhall lick thy blood alſo.--Behold I will bring evil upon thee, and I will cut down thy poſterity--and I will make thy houſe like the houſe of Jeroboam the ſon of Nabat, and like the houſe of Baaſa the ſon of Ahias; for what thou haſt done to provoke me to anger, and for making Iſrael to ſin. And of Jezabel alſo the Lord ſpoke ſaying; the dogs ſhall eat Jezabel in the field of Jezrahel, *&c.*' Howſoever upon Achab's humbling himſelf, in faſting and putting on hair-cloth; God was pleaſed to put off for a time the execution of this ſentence.

Chap. xxii. The good king Joſaphat (Jehoſhaphat) ſucceeds his father Aſa in the kingdom of Judah. He is invited by Achab to go with him to fight againſt the Syrians in Ramoth Galaad: where Achab believing his falſe prophets rather than Micheas the prophet of the Lord, is ſlain in his chariot; which is brought back and waſhed in the pool of Samaria, the dogs licking up his blood.

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4. KINGS, *alias* 2. KINGS.

THIS book continues the hiſtory and ſucceſſion of the kings of Iſrael, and of Judah down to the captivity.

Chap. i. Ochozias ſucceeding his father Achab, and walking in all his ways, is quickly overtaken by divine juſtice. In his illneſs he ſends to conſult Beelzebub,

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upon which ' *v.* 16. *Elias ſaith to him.* Thus ſaith the Lord: becauſe thou haſt ſent meſſengers to conſult Beelzebub the God of Accaron, as though there was not a God in Iſrael, of whom thou mighteſt inquire the word; therefore from the bed on which thou art gone up, thou ſhalt not come down, but thou ſhalt ſurely die.' O ſee Chriſtians the dreadful conſequence of turning our backs upon the Lord, to ſeek for knowledge, health or help, from the enemy or any of his agents or inſtruments: and beware of all ſuperſtitious practices. Joram (Jehoram) ſucceeds his brother Ochozias in the kingdom.

Chap. ii. The Lord deſigning to take away Elias, his diſciple Eliſeus (Eliſha) refuſes to part with him. Elias by ſtriking the waters with his cloak divideth the river Jordan; ſo that they both paſs thro' on dry land. Elias is taken up in a fiery chariot, and his double ſpirit reſts upon Eliſeus: upon which the ſons of the prophets (a ſet of religious men of whom there is frequent mention in this book) pay him a religious veneration. He heals the waters of Jericho by caſting in ſalt. The boys of Bethel, the chief ſeat of the calf worſhip, are devoured by bears for mocking the prophet.

Chap. iii. The kings of Iſrael, Juda and Edom, warring againſt Moab, are in diſtreſs for want of water; which Eliſeus miraculouſly procureth without rain, and propheſieth victory.

Chap. iv. v. and vi. Relate divers other miracles of Eliſeus: particularly his raiſing the dead child to life; his healing Naaman the Syrian of his leproſy (whilſt Giezi the ſervant of the prophet for taking gifts of Naaman, is ſtruck with his diſeaſe;) his making iron to ſwim, *&c.* The king of Syria ſends an army to apprehend the prophet in Dothan. ' *v.* 15: *&c.* And the ſervant of the man of God---ſeeing an army round about the city, and horſes and chariots--*cries out*, alas, alas, alas my Lord, what ſhall we do

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But he anſwered: Fear not, for there are more with us than with them. And he prayed, and ſaid: Lord open his eyes that he may ſee. And the Lord opened the eyes of the ſervant, and he ſaw: and behold the mountain was full of horſes and chariots of fire round about Eliſeus, *to protect him.*' See my ſoul how the Lord guards his ſervants: and fear thou nothing but offending him, and forfeiting his protection by ſin. *v.* 18, *&c.* The Lord at the prayer of the prophet, ſtrikes the Syrians with blindneſs; ſo that they neither knew him, nor the place where they were: and Eliſeus ſaid to them: *follow me and I will ſhew you the man whom you ſeek. So he led them into Samaria,* where when their eyes were opened, they found themſelves ſurrounded with a greater power. Yet the prophet would not ſuffer any violence to be offered to them; but ordered a great proviſion of meats to be ſet before them, and ſent them away to their maſter.

Chap. vii. When the Syrians beſieging Samaria had reduced the city to ſuch ſtreights by famin, that mothers were brought to eat their own children, Eliſeus propheſies, v. 1. ' Hear ye the word of the Lord: To-morrow about this time a buſhel of fine flower ſhall be ſold for a ſtater (*2s. 6d. Engliſh*) and two buſhels of barley for a ſtater, in the gates of Samaria. *v.* 2. Then one of the Lords, upon whoſe hand the king leaned, anſwering the man of God, ſaid if the Lord ſhould make floodgates in heaven, can that poſſibly be which thou ſayeſt? And he ſaid thou ſhalt ſee it with thy eyes; but ſhalt not eat thereof.' This prediction was verified, by the Lord's cauſing that night a noiſe to be heard in the Syrian camp, as of a very great army coming upon them; and ſtriking them with ſuch a panic, as to flee away, and to leave all their proviſions, and all things elſe behind them: upon which preſently enſued the plenty foretold by the prophet: but the incredulous nobleman being

being appointed by the king to ſtand at the gate, loſt his life, being troden under foot, by the preſs of the people.

Chap. viii. The impious Joram ſucceeds his pious father Joſaphat, in the kingdom of Judah: and dying miſerably after eight years, is ſucceeded by his ſon Ochozias, a worſhipper of Baal, who is cut off, afafter one years reign.

Chap. ix. Jehu, by commiſſion from Eliſeus the prophet, is anointed king of Iſrael; with orders to extirpate the houſe of Achab. He kills Joram king of Iſrael and Ochozias king of Judah: and orders Jezabel to be thrown down headlong out of her window: She is devoured by the dogs.

Chap. x. Jehu deſtroyeth all the ſons of Achab, and all his offspring: He totally aboliſhes the worſhip of Baal: but unhappily ſticks to the calves of Jeroboam. Iſrael is dreadfully ravaged, in puniſhment of their ſins; by Hazael king of Syria, according to the prediction of Eliſeus. Jonadab the father of the Rechabites flouriſhes at this time: of whom ſee Jeremiah xxxi. O how many inſtances have we in ſcripture hiſtory, of the judgments of God upon the wicked: and of his extraordinary favor to the good.

Chap. xi, and xii. Athalia the mother of Ochozias, after the death of her ſon, deſtroys the royal family of Judah, and holds the kingdom for ſeven years. Joas alone is withdrawn from her tyranny, and by the means of Joiada the high prieſt is made king. Athalia is ſlain and the worſhip of Baal is aboliſhed. The temple is repaired by Joas: who after forty years reign (after the death of Joiada declining to idolatry) is ſlain by his ſervants.

Chap. xiii. Joachaz ſucceeds his father Jehu in the kingdom of Iſrael, is grievouſly afflicted by the king of Syria; but calling upon the Lord is delivered: yet he leaves not the calves of Jeroboam. His ſon Joas ſucceeds him, and walks in his footſteps. He

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viſits the prophet Eliſeus upon his deathbed: and receives from him an aſſurance of victory over the Syrians. Eliſeus dies, and is buried: and a dead man is raiſed to life by the touch of his bones.

Chap. xiv, *&c.* Amaſias is king of Judah: he overcomes the Edomites: but is overcome by Joas king of Iſrael: He is ſlain by his ſervants: and Azarias (or Ozias) his ſon ſucceeds him; who after a proſperous reign, is ſtruck with leproſy in puniſhment of his uſurping the prieſtly function. He has for his ſucceſſor his ſon Joatham. Jeroboam the ſecond ſucceeds his father Joas, in the kingdom of Iſrael; and reſtores all the borders of Iſrael, according to the prediction of Jonas the prophet; yet forſakes not the calf worſhip. His ſon and ſucceſſor Zacharias is ſlain by Sellum; who after one months reign is deprived both of his life and kingdom by Manahem; who reigns ten years, and has for his ſucceſſor his ſon Phaceia; who after two years reign is killed by Phacee the ſon of Romelia; who reigns twenty years, and then is depoſed and ſlain by Oſee the ſon of Ela. Theſe kings of Iſrael, all did evil in the ſight of the Lord: and for their ſins, and the ſins of the people; the Lord delivered Iſrael into the hands of the kings of Aſſyria; who carried them away into captivity: and placed other inhabitants in Samaria in their ſtead; Theſe new comers introduced a ſtrange mixture of religion there, worſhipping the Lord, and their own pagan deities at the ſame time.

In the kingdom of Judah, after the death of the good king Joatham, his ſon and ſucceſſor Achaz (Ahaz) declined to idolatry: and after an unhappy reign of ſixteen years, dying left the kingdom to his ſon Ezechias.

Chap. xviii. *v.* 3, &c. 'Ezechias *(Hezekiah)* did that which was good before the Lord; according to all that David his father had done. He deſtroyed the high

high places, and broke the ſtatutes in pieces, and cut down the Groves, and broke the brazen ſerpent, which Moſes had made: for till that time the children of Iſrael burnt incenſe to it. He truſted in the Lord the God of Iſrael---and he ſtuck to the Lord, and departed not from his ſteps, but kept his commandments---wherefore the Lord alſo was with him: and in all things to which he went forth, he behaved himſelf wiſely.' O 'tis good to ſtick cloſe to the Lord! He is good indeed to them that ſincerely ſeek him. Sennacherib king of the Aſſyrians at this time, with an immenſe army, invaded Judea, and ſought to make himſelf maſter of Jeruſalem, blaſpheming the Lord. But Ezechias was ſafe under the divine protection, of which he was aſſured by the prophet Iſaias.

Chap. xix. v. 6, 7. 'Thus ſaith the Lord: be not afraid for the words which thou haſt heard, with which the ſervants of the king of the Aſſyrians have blaſphemed me. Behold I will ſend a ſpirit upon him---and he ſhall return into his own country, and I will make him fall by the ſword, in his own country. *And v.* 32, *&c.* He ſhall not come into this city, nor ſhoot an arrow into it, nor come before it with ſhield nor caſt a trench about it. By the way that he came he ſhall return: and into this city he ſhall not come ſaith the Lord. And I will protect this city, and I will ſave it for my own ſake and for David my ſervant's ſake. And it came to paſs that night, that an Angel of the Lord came, and ſlew in the camp of the Aſſyrians a hundred and eighty five thouſand. And when he aroſe early in the morning he ſaw all dead bodies. And Sennacherib king of the Aſſyrians departing went away, and he returned and abode in Ninive. And as he was worſhipping in the temple of Neſroch his God, Adramelech and Saraſar his ſons ſlew him with the ſword, &c.' O how great is the mercy of our Lord in favor of his ſervants! O how terrible is his avenging juſtice in the puniſhment of his enemies.

Chap. xx. Ezechias being grievouſly ſick, is bid by the prophet Iſaias to ſet his houſe in order; and to prepare himſelf for death. A neceſſary leſſon at all times is this, to keep our inward houſe in order; and to be always prepared for that uncertain hour, which ſhall ſend us away to our eternal home. Upon his prayers and tears he obtains a reprieve of fifteen years, and is healed by the prophet. Moreover a wonderful ſign is wrought in his favor by the ſun's returning back ten degrees. The king of Babylon ſends an embaſſy to him on this occaſion; Ezechias takes a great complacency in this embaſſy; and ſhews all his treaſures to the embaſſadors. For which he is reproved by the prophet Iſaias, who foretelleth to him the Babyloniſh captivity. See my ſoul, and beware of this unhappy vice of vain glory; which is apt to ſteal in this manner into the moſt religious minds.

Chap. xxi. Manaſſes ſucceeds his father Ezechias: and is wicked beyond all that had been before him: ſo far as to ſet up an idol in the temple, and to build up ſacriligeous altars in both courts of the temple; to follow all kind of ſuperſtitious abominations; and to fill Jeruſalem with innocent blood. Upon which account the Lord denounces by his prophets the dreadful evils that ſhould come upon Judah and Jeruſalem, who had joined with him in his ſins: which puniſhments, neither his own repentance, nor all the zeal and piety of his grandſon Joſias, were able to avert. So true it is, that the temporal puniſhment due to ſin is not always remitted when the guilt of the ſin is remitted. This apoſtacy of the people under Manaſſes was not ſo general as to hinder the church of God from being ſtill viſible, as well in the prophets mentioned, v. 10. as in the martyrs, whoſe blood he ſhed, v. 16. and the prieſts of the race of Sadoc to whom the Lord gives teſtimony, Ezekiel xliv. that they ſtood firm in the worſt of times. Amon ſucceeds his

his father Manaſſes, and imitating his Crimes (but not his repentance) is ſlain by his own ſervants after two years reign.

Chap. xxii, and xxiii., Joſias the ſon of Amon a godly prince, reſtores religion, and utterly aboliſhes idolatry and ſuperſtition, not only out of Judah, but alſo out of the cities of Samaria. He celebrates alſo a moſt magnificent Phaſe or paſſover, ſuch as never had been before in the time of any of the kings: and he has this character from the ſpirit of God, *Chap.* xxiii, &c. 'There was no king before him like unto him, that returned to the Lord with all his heart, and with all his ſoul, and with all his ſtrength---neither after him did there ariſe any like him. And yet the Lord turned not away from the wrath of his great indignation---kindled againſt Judah, becauſe of the provocations with which Manaſſes had provoked him, &c.' After one and thirty years reign, Joſias going out unadviſedly to fight againſt Nechao king of Egypt was ſlain in battle: and his ſon Joachas, whom the people made king in his ſtead, not walking in his father's footſteps, but in the evil ways of the former kings, after three months reign was depoſed by king Nechao and carried away into Egypt.

Chap. xxiv. Joakim the ſon of Joſias was made king by Nechao in the place of his brother, and was a very wicked prince. He killed the prophet Urias: and ſought the life of Jeremias: who denounced the judgments of God againſt him and his people. (See Jeremiah xxii, xxvi, and xxxvi.) Againſt him came up king Nabuchodonoſor and led him bound in chains to Babylon. (2. Chronic. xxxvi 6.) His ſon and ſucceſſor Joachin alias Jechonias, doing alſo evil in the ſight of God, after three months reign, was by the ſame king carried likewiſe away captive to Babylon, with his nobles and judges and many thouſands of his people: where he lived to repent (Baruch i. 3, &c.)

and to be exhalted after the death of Nabuchodonoſor, by his ſucceſſor Evilmerodach.

Chap. xxv. Sedecias (Zedekiah) uncle to Joachin was made king in his ſtead, ſwearing fidelity to the king of Babylon: but breaking his oath, and doing otherwiſe evil in the ſight of the Lord, he brought upon himſelf and his people the Chaldean army, and all the miſeries of war, famine, and peſtilence, deſcribed by the prophets Jeremias and Ezekiel. In the eleventh year of his reign Jeruſalem was taken; and he fell into the hands of Nabuchodonoſor, who ſlew his ſons before his face, then pluck'd out his eyes and brought him bound with chains to Babylon. He ſlew alſo all his chief men, and carried the reſt into captivity, after deſtroying the city, and burning the temple. And thus divine juſtice, ſo long provoked by a ſtiff-neck'd people put a final period to the kingdom of Judah!

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1. CHRONICLES.

THESE books which the Hebrews call *Dibre Hajamim*, that is *the words of the days*, or the Chronicles, are called by the Greeks *Paralipomenon*; becauſe they contain the hiſtory of many things, which had been paſſed over (as that word implies) in the books of Kings. The firſt part of the firſt book, down to the tenth chapter, conſiſts chiefly of divers genealogies: the other chapters give the hiſtory of the reign of king David; and eſpecially his regulations with regard to the temple that was to be built by his ſon Solomon.

Chap. xvi. When David had brought the ark into the tabernacle he had prepared for it. *v.* 4. &c. 'He appointed Levites to miniſter before the ark of the Lord, and to commemorate his works, and to glorify

glorify and praiſe the Lord God of Iſrael. Aſaph the chief, &c. and Jehiel over the inſtruments of pſaltery and harps; and Aſaph to ſound with cymbals. But Banaias and Jeziel the prieſts to ſound the trumpet continually before the ark of the covenant of the Lord: In that day David made Aſaph the chief to give praiſe to the Lord with his brethren,' &c. Here are inſerted pſalms of praiſe, which they were to ſing: and in the concluſion. *v.* 34, &c. 'Give ye glory to the Lord, for he is good: for his mercy endureth for ever. And ſay ye: Save us, O God our Saviour: and gather us together, and deliver us from the nations, that we may give glory to thy holy name, and may rejoice in ſinging thy praiſes. Bleſſed be the Lord the God of Iſrael from eternity to eternity: and let all the people ſay Amen, and ſing a hymn to God.' O let us all admire, and to the beſt of our power imitate the devotion of this great prince: and ſay *Amen* to all his praiſes of the Lord, and to thoſe of all the Saints and Angels.

Chap. xxii. Contains the charge given by David to his ſon Solomon, with regard to the building of the temple (which he himſelf was not allowed to build; becauſe he had ſhed much blood) and the preparations he had made for it. *v.* 14. 'Behold I in my poverty, *ſaid he*, have prepared the charges of the houſe of the Lord: of gold one hundred thouſand talents; and of ſilver a million of talents, &c. an immenſe ſum! But all ſeemed little, to this moſt religious prince, which he gave to God and religion.

See Chap. xxiii. xxiv. and xxv, &c. The diviſions of the Levites, the prieſts, and the muſicians into their courſes and ſeveral offices, for the ſervice of the temple, and for the perpetually carrying on the worſhip and praiſe of the Lord in his houſe.

Chap. xxviii. Contains David's ſpeech in a ſolemn aſſembly of his people; and his exhortation to *Solomon*, &c. *v.* 2. &c. 'The king riſing up and ſtanding

ſaid: Hear me my brethren, and my people, &c. in the hearing of our God: keep ye, and ſeek all the commandments of the Lord our God---And thou my ſon Solomon, know the God of thy father, and ſerve him with a perfect heart, and a willing mind: for the Lord ſearcheth all hearts, and underſtandeth all the thoughts of minds. If thou ſeek him, thou ſhalt find him: but if thou forſake him, he will caſt thee off for ever.' O my ſoul, ſee thou give ear to theſe divine leſſons: O ſeek and ſerve thy God with thy whole heart, and he will be thine for ever. *v.* 11, &c. 'And David gave to Solomon his ſon, a deſcription of the porch, and of the treaſures---as alſo of all the courts---and of the chambers round about, &c. &c. All theſe things, ſaid he, came to me written by the hand of the Lord, that I might underſtand all the works of this pattern.' So that the whole plan of the temple was given by David to Solomon, according to the model which God had revealed to him. The Son of God has revealed to us in the goſpel, the plan by which our ſouls are to be made his eternal temples: let us diligently look on, and carefully follow in the practice of our lives this bleſſed model.

Chap. xxix. After David had, both by word and example, encouraged the aſſembly to contribute liberally towards the building of the temple: ſeeing how willingly and heartily they all made their offerings, *v.* 9, 10, &c. 'he rejoiced with a great joy. And he bleſſed the Lord before all the multitude, and he ſaid: Bleſſed art thou O Lord, the God of Iſrael our father from eternity to eternity. Thine, O Lord, is magnificence and power, and glory and victory; and to thee is praiſe: for all that is in heaven, and in earth is thine: thine is the kingdom O Lord: and thou art above all princes. Thine are riches, and thine is glory. Thou haſt dominion over all, in thy hand is power and might, &c. Now therefore our God

God we give thanks to thee: and we praiſe thy glorious name. Who am I, and what is my people, that we ſhould be able to promiſe thee all theſe things. All things are thine, and we have only given thee what we received at thy hand. For we are ſojourners before thee and ſtrangers, as were all our fathers: Our days upon earth are as a ſhadow, and there is no ſtay. O Lord our God, all this ſtore that we have prepared to build thee a houſe, for thy holy name, is from thy hand, and all things are thine. I know, my God, that thou proveſt hearts and loveſt ſimplicity *(ſingle-heartedneſs and ſincerity)* wherefore I alſo in the ſimplicity of my heart have joyfully offered all theſe things: and I have ſeen with great joy thy people here preſent offer thee their offerings. O Lord God of Abraham, and of Iſaac, and of Iſrael our fathers, keep for ever this will of their hearts, and let this mind remain always for the worſhip of thee. And give to Solomon my ſon a perfect heart, that he may keep thy commandments, &c. And David commanded all the aſſembly: Bleſs ye the Lord our God,' &c. Excellent ſentiments and diſpoſitions, worthy of this religious prince, *the man according to God's own heart!*

2. CHRONICLES.

THE firſt nine chapters contain the hiſtory of the reign of Solomon: as in the third book of *Kings*. The reſt give an account of the kings of Judah only: chiefly with regard to things that had been omitted in the books of *Kings*.

Chap. xi, and xii. Deſcribe the reign of Roboam (Rehoboam) the ſon of Solomon. His kingdom is greatly ſtrengthened, in the three firſt years, whilſt he follows the Lord: but afterwards forſaking the divine

divine law, he is invaded by Seſac king of Egypt, who takes all his ſtrong holds, and comes to Jeruſalem. At which time *Semeias the prophet*, (*Chap.* xii. 5, &c. ' came to Roboam and to the princes of Judah, that were gathered together in Jeruſalem, fleeing from Seſac: and he ſaid to them: thus ſaith the Lord: you have left me, and I have left you in the hand of Seſac. And the princes of Iſrael and the king being in a conſternation, ſaid: the Lord is juſt. And when the Lord ſaw they were humbled, the word of the Lord came to Semeias ſaying: becauſe they are humbled, I will not deſtroy them---and my wrath ſhall not fall upon Jeruſalem by the hand of Seſac. But yet they ſhall ſerve him, that they may know the difference between my ſervice *(O the ſweet yoke of the Lord!)* and the ſervice of an earthly kingdom. So Seſac departed from Jeruſalem, taking away the treaſures of the houſe of the Lord,' &c. See Chriſtians, how good your God is to them that ſerve him: and how quickly he is moved to ſhew mercy to them that humble themſelves under his ſcourges.

Chap. xiii. Contains the hiſtory of the reign of Abia, the ſon of Roboam: and the glorious victory he obtains over Jeroboam, as a reward of his confidence in the Lord. You *ſay* ſaid Abia to his adverſaries, *v.* 8. &c. ' that you are able to withſtand the kingdom of the Lord, which he poſſeſſeth by the ſons of David, and you have a great multitude of people, and golden calves which Jeroboam hath made you for gods.---But the Lord is our God, whom we forſake not, &c. for we keep the precepts of the Lord our God, whom you have forſaken. Therefore God is the leader in our army, and his prieſts who ſound with trumpets, and their ſound is againſt you. O children of Iſrael fight not againſt the Lord the God of your fathers, for 'tis not good for you.' O Chriſtians, no: there can be no good for them, that

that wilfully fight againſt the Lord. Let all wilful ſinners remember this truth *v.* 14, &c. The men of Judah ſeeing themſelves encompaſſed with the army of Jeroboam (of 800,000 men) 'cried to the Lord: and the prieſts began to ſound with the trumpets---and God terrified Jeroboam and all Iſrael, that ſtood againſt Abia---and they fled before Judah, &c. and there fell of them five hundred thouſand valiant men And the children of Iſrael *(who had revolted from the Lord)* were brought down at that time, and the children of Judah were exceedingly ſtrengthened becauſe they had truſted in the Lord the God of their fathers. ---And Jeroboam was not able to reſiſt any more--- and the Lord ſtruck him, and he died.' O how good it is to ſtick cloſe to the Lord, and to put our whole truſt in him: But how deſperate a thing to forſake him, and to be forſaken by him.

Chap. XIV. Gives the hiſtory of the zeal, and piety of king Aſa the ſon of Abia, and his victory over Zara the Ethiopian, who came againſt him with a million of men. *v.* 11, &c. '*Aſa* called upon the Lord God, and ſaid: Lord, there is no difference with thee, whether thou help with few or with many: help us, O Lord our God: for with confidence in thee, and in thy name, we are come againſt this multitude. O Lord, thou art our God, let not man prevail againſt thee And the Lord terrified the Ethiopians before Aſa and Judah, and they fled.---And the Ethiopians fell even to utter deſtruction for the Lord ſlew them, and his army fought againſt them, and they were deſtroyed.' Behold a miraculous victory obtained by faith and confidence in God.

Chap. XV. *v.* 1, &c. 'And the ſpirit of God came upon Azarias the ſon of Obed: and he went out to meet Aſa, and ſaid to him: Hear ye me Aſa and all Judah and Benjamin: The Lord is with you, becauſe you have been with him. If you ſeek him, you ſhall find; but if you forſake him, he will forſake you.'

O hear

O hear and obſerve this all ye Chriſtian princes and people. v. 3. 'And many days ſhall paſs in Iſrael without the true God, &c. *('Tis the caſe at preſent of the carnal Jews.)* v. 7. Do you therefore take courage, and let not your hands be weakened: for there ſhall be a reward for your works.' Yes Chriſtians a reward exceeding great and eternal in heaven.

Chap. xvii, xix, and xx. Relate the piety and zeal of Joſaphat the ſon of Aſa; the proſperity of his reign; the care he takes for the inſtruction of his people; his charge he gives to the judges and to the Levites; and the miraculous victory granted to him, upon his ſeeking help from the Lord by public prayer and faſting.

Chap. xxi, xxii, and xxiii. Give the hiſtory of the wicked reign of Joram ſon of Joſaphat, and the moſt dreadful judgments of God, with which he is quickly overtaken, as alſo the ſhort and unhappy reign of his wicked ſon and ſucceſſor Ochozias alias Joachaz; and the tyranny of Athalia, who walking in the ſame footſteps as her huſband and ſon had done, felt in like manner in a ſhort time the heavy hand of God's avenging juſtice. Which all the wicked have reaſon to dread.

Chap. xxiv. Joas the ſon of Ochozias reigneth well whilſt he is under the direction of the holy prieſt Joiada: but after his death, deluded by the flatteries of his courtiers, he forſakes the Lord, and cauſes Zacharias the ſon of Joida (who threatened him and his people with the wrath of God,) to be ſtoned to death in the court of the temple. But within a year the Syrians come upon him, kill all his courtiers and flatterers, and with a handful of men, defeat an infinite multitude; the Lord 'delivering them up becauſe they had forſaken him. On Joas alſo himſelf they executed ſhameful judgments. And departing they left him in great diſeaſes, and his ſervants roſe

up

up againſt him---and ſlew him in his bed.' O thou art juſt O Lord; and thy judgment is right!

Chap. xxv, &c. Amaſias the ſon and ſucceſſor of Joas is good in the beginning of his reign: but having vanquiſhed the Edomites, and brought away their idols, he ſet them up and worſhipped them: and being reprehended by a prophet on that occaſion, and threatened with the judgments of God, he would not hearken to him. Wherefore he was ſoon after overthrown and taken priſoner by Joas king of Iſrael: and at length ſlain by his own ſubjects.

Ozias, alias Azarias the ſon of Amaſias reigneth proſperouſly: for *he ſought the* Lord, under the conduct of Zacharias the Seer: and as long as he ſought the Lord he directed him in all things, and made his reign happy. But being elevated with proſperity, he attempteth to offer incenſe (a function which belonged to the prieſts alone) in the ſanctuary of the Lord: and is immediately ſtruck with a leproſy, which he carries with him to the grave. A leſſon to princes not to interfere with the offices of prieſts. Joatham ſon of Ozias is a good prince, and is *ſtrengthened* by the Lord, *becauſe he had made his ways right before the Lord his God.* But his ſon Achaz (Ahaz) is very wicked, and therefore very unhappy. His ſucceſſor Ezechias (Hezekiah) reſtores religion again, which his father had turned out of doors; he aboliſhes idolatry, and ſtrongly invites all Iſrael to return to the Lord. God gives him his bleſſing, and works wonders in his favor. His ſon Manaſſes is wicked beyond all that had been before him. In puniſhment of his ſins, he falls into the hands of the Aſſyrians, and is carried away in chains to Babylon: where being in the extremity of miſery, he enters into himſelf, and becomes a ſincere penitent; and praying to the Lord is brought back again to his kingdom; and relapſes no more into his former ſins. His ſon Amon imitating his ſins, but not his repentance, within two

years

years falls a victim to the divine juſtice, and is ſlain in his ſins. His good ſon Joſias purifies the land from all idolatry, repairs the temple, and renews the covenant with the Lord God. But after his death his ſucceſſors Joachaz, Joakim, Joachin and Sedecias, walk not in his footſteps; but turning their backs upon the Lord, are delivered up by him into the hands of their enemies; and the people are carried captives to Babylon.

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1. ESDRAS *or* EZRA.

THIS holy prieſt and doctor of the law relates in the firſt ſix chapters, how after the ſeventy years captivity in Babylon, foretold by the prophet Jeremias, Cyrus king of the Perſians (to fulfil the propheſy of Iſaias.) In the firſt year of his reign, releaſed the people of God from their captivity, with licenſe to return, and to build the temple in Jeruſalem; and ordered the holy veſſels to be reſtored to them, which Nabuchodonoſor had brought away from thence: and how the people returning (to the number of forty two thouſand) under the conduct of Zorobabel grandſon to king Jechonias, and Joſue or Jeſus the high prieſt, built an altar for the daily ſacrifices, and laid the foundations of the temple; but by the oppoſition of the Samaritans were hindered from proceeding in the work, till the ſecond year of king Darius (the ſon of Hyſtaſpes) when being encouraged by the prophets Aggeus and Zacharias, and favored by the king, they went on with the building, which they finiſhed in the ſixth year of the reign of the ſame king, and ſolemnly dedicated to the Lord.

Chap. vii, and viii. Eſdras goeth up from Babylon to Jeruſalem to teach and aſſiſt the people, with a gracious

gracious decree of king Artaxerxes, (for which he gives glory and thanks to the Lord) and by faſting and praying he obtains of God a proſperous journey for himſelf and his companions.

Chap. ix. When he comes to Jeruſalem he finds, that many of the people had tranſgreſſed by marrying with ſtrangers and unbelievers; which was forbidden by the law of the Lord; and was infiniteley pernicious in its conſequences. Now ſee in what manner this zealous and charitable prieſt mourns for this their tranſgreſſion; with the confeſſion and prayer he makes on this occaſion. *v.* 3. &c. 'When I had heard this word, I rent my mantle, &c. and I ſat down weeping. And there were aſſembled to me all that feared the God of Iſrael, becauſe of the tranſgreſſion of them that were come from the captivity, and I ſat ſorrowful until the evening ſacrifice. And at the evening ſacrifice---I fell upon my knees, and ſpread out my hands to the Lord my God, and I ſaid: my God I am confounded and aſhamed to lift up my face to thee: for our iniquities are multiplied over our heads: and our ſins are grown up even unto heaven, &c. and for our iniquities, we and our kings and our prieſts have been delivered---to the ſword, and to captivity, and to ſpoil, and to confuſion of face, as it is at this day. And now as a little and for a moment, has our prayer been made before the Lord our God, to leave us a remnant---in his holy place, and that our God would enlighten our eyes, and would give us a little life in our bondage, &c. And now O our God what ſhall we ſay after this? For we have forſaken thy commandments, *(by taking ſtrange wives contrary to thy prohibition)*---Art thou *then* angry with us unto utter deſtruction, not to leave us a remnant to be ſaved? O Lord God of Iſrael thou art juſt: for we remain yet to be ſaved, as at this day. Behold we are *(here lying proſtrate)* before thee in our ſin, for there can be no ſtanding before thee in this matter.'

Chriſtians, let theſe be your diſpoſitions; as often as you have reaſon to apprehend the wrath of God is enkindled againſt you or yours by ſin.

Chap. x. v. 1. 'Now when Eſdras was thus praying and beſeeching and weeping, and lying proſtrate before the temple of God, there was gather'd to him of Iſrael an exceeding great aſſembly---and the people wept with much lamentation, &c.' Happy tears, which by bringing on a thorough converſion, and a ſteady reſolution, confirmed by an oath, of amendment for the future, effectually turned away the wrath of God. In this example of Eſdras, praying, faſting and mourning for the people's tranſgreſſion, (v. 6.) every good prieſt may ſee what ought to be his way of thinking and of acting when he ſees God offended by publick crimes; more eſpecially of thoſe who are committed to his charge. And in this extraordinary caution of the law of God againſt marriages with thoſe of other nations, all Chriſtians may ſee how diſagreeable to piety and religion are the marriages of the faithful with unbelievers, of any denomination whatſoever.

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2. Esdras *or* Nehemias.

CHAP. i. Nehemias being cup-bearer to king Artaxerxes Longimanus, hearing the miſerable ſtate of his countrymen in Judea, lamenteth, faſteth, and prayeth to God for their relief. v. 4, 5. &c. 'I ſat down, *ſaith he*, and wept and mourned for many days: and I faſted and prayed before the face of the God of heaven. And I ſaid: I beſeech thee, O Lord God of heaven, ſtrong, great and terrible, who keepeſt covenant and mercy with them that love thee and keep thy commandments: let thy ears be attentive and thy eyes open, to hear the prayer of thy ſervant, which I pray before thee now, and

night and day for the children of Iſrael thy ſervants: and I confeſs the ſins of the children of Iſrael by which they have ſined againſt thee: I and my father's houſe have ſined, we have been ſeduced by vanity, &c. *Yet remember O Lord* theſe are thy ſervants, and thy people, whom thou haſt redeemed, &c. I beſeech thee, O Lord, let thy ear be attentive to the prayer of---thy ſervants, who deſire to fear thy name. And direct thy ſervant this day, and give him mercy before this man, (*the king.*') Chriſtians learn from this inſpired prayer, with what fervor and humility, you are to addreſs yourſelves to the Lord, in your diſtreſſes of ſoul or body, learn to join penance and confeſſion of your ſins with your prayer on theſe occaſions.

Chap. ii. Nehemias obtains a licenſe from the king to go, and rebuild the walls of Jeruſalem. Obſerve v. 4, 5. how at the ſame time, that he was making his requeſt to the king, he was praying in his heart to the God of heaven, and learn to do the like in all thou takeſt in hand: it will be the beſt means to ſucceed, by obtaining God's bleſſings on thy undertakings.

Chap. iii, iv, &c. The building of the walls is begun, carried on in ſpight of the oppoſition of all the neighbouring nations, and finiſhed in two and fifty days. all the enemies being obliged to acknowledge in this work the hand of God. (Nehem. vi. 16.) It is remarkable that the people of God on this occaſion fearing the aſſaults of their enemies, who were obſtinately bent upon hindring the building, were obliged to have their arms with them, and ſometimes to build with one hand, and to hold their ſwords in the other. *Chap.* iv. 16, 17. Thus the Chriſtian, who is to build himſelf an eternal houſe, in ſpite of the oppoſition of the world, of the fleſh, and of the devil, muſt always carry about with him his ſpiritual arms to reſiſt all their aſſaults, or his building will never advance.

Chap. v. Nehemias being made governour by the king, rebukes the nobles and the magiſtrates for their oppreſſing the poor, and for their taking uſury: and obliges them to ſwear that they will not go on in this guilt, but reſtore all they had taken.

Chap. viii. Eſdras readeth the law in the hearing of all the people, during the octave of the feaſt of Tabernacles: they are moved to tears by hearing the word of God: but are comforted by Nehemias, and are exhorted to rejoice in the Lord.

Chap. ix, and x. The people do penance for their ſins, with faſting and ſackcloth. They make a ſolemn public confeſſion of all God's benefits to their nation on the one hand; and of all their ſins and ingratitude on the other: and enter into a covenant, to obſerve the law of God, and keep his commandments for the future, and to make proviſions for the houſe of God, and for his miniſters. To which covenant they all ſubſcribe.

Chap. xii. Deſcribes the ſolemnity of the dedication of the wall, and of the praiſes and ſacrifices offered to the Lord on that occaſion. And here comes in the ſucceſſion of the high prieſts from the releaſing of the captivity, down to Jeddoa. We ſhall add, in order to ſhew the ſucceſſion of the church, thoſe alſo that came after them, down to the time of the Machabees. 1. Joſue or Jeſus. 2. Joacim. 3. Eliaſib. 4. Joiada. 5. Jonathan. 6. Jeddoa ſuppoſed to be the Jaddus reverenced by Alexander the great. 7. Onias i. 8. Simon ſon of Onias praiſed Ecclus. li. 9. Eleazar, who ſent the 72 interpreters to king Ptolemy. 10. Onias ii. 11. Simon ii. 12. Onias iii. praiſed. 2. Machab. iii. After whom the tyrant Antiochus intruded Jaſon, Menelaus, and Alcimus, under whom the temple was profaned; which was purged by the Machabees: whoſe deſcendants were both high prieſts and princes till Herod's reign.

TOBIAS

TOBIAS *or* TOBIT.

CHAP. i. Is recounted Tobias's early piety and charity: and *Chap.* ii. His diligence in burying the dead; and his patience under his blindneſs. *v.* 13, 14. 'He repined not againſt God---but continued immoveable in the fear of God: giving thanks to God all the days of his life.' Chriſtians, let us learn, under all our trials and afflictions, the like way of thinking, and ſpeaking. *v.* 18. *We are,* ſaid he, *the children of Saints:* (even of the Saint of Saints Chriſt Jeſus,) *and look for that life which God will give to them, that never change their faith from him* And therefore we muſt endure temporal evils, for eternal rewards.

Chap. iii. *v.* 2, &c. 'Thou art juſt O Lord, *(ſaid Tobias in his prayer)* and all thy judgments are juſt: all thy ways are mercy, and truth, and judgment. And now O Lord think of me, and take not revenge of my ſins, neither remember my offences, nor thoſe of my parents. For we have not obeyed thy commandments, &c. O Lord great are thy judgments, becauſe we have not done according to thy precepts, and have not walked ſincerely before thee. And now O Lord do with me according to thy will, &c.

v. 13, &c. 'Bleſſed is thy name O God of our fathers *(ſaid* Sara *the daughter of* Raguel *in the concluſion of her devotions,)* who when thou haſt been angry wilt ſhew mercy, and in the time of tribulation forgiveſt the ſins of them that call upon thee. To thee, O Lord, I turn my face; to thee I direct my eyes.---Thou knoweſt, O Lord that I never coveted a huſband, and have kept my ſoul clean from all luſt. Never have I joined myſelf with them that *(wantonly)* play. Neither have I made myſelf partaker with them that walk in lightneſs. But a huſband I con-

ſented to take, with thy fear not with my luſt. And either I was not worthy of them; or they perhaps were not worthy of me: becauſe perhaps thou haſt kept me for another man. For thy counſel is not in man's power. But this every one is ſure of that worſhipeth thee; that his life if it be under tryal, ſhall be crowned: and if it be under tribulation, it ſhall be delivered: and if it be under correction, it ſhall be allowed to come to thy mercy. For thou art not delighted in our being loſt: becauſe after a ſtorm thou makeſt a calm, and after tears and weeping thou pouredſt in joyfulneſs. Be thy name O God of Iſrael bleſſed for ever.' O let us all enter into the ſentiments of theſe inſpired prayers.

Chap. iv. v. 4, 6, &c. All the days of thy life have God in thy mind, *ſaid Tobias to his ſon,* and take heed thou never conſent to ſin; nor tranſgreſs the commandments of the Lord our God. Give alms out of thy ſubſtance, and turn not away thy face from any poor perſon: for ſo it ſhall come to paſs that the face of the Lord ſhall not be turned from thee. According to thy ability be merciful. If thou have much give abundantly: if thou have but little, take care even ſo to beſtow willingly a little. For thus thou ſtoreſt up to thyſelf a good reward for the day of neceſſity. For alms deliver from all ſin, and from death, and will not ſuffer the ſoul to go into darkneſs---Take heed to keep thyſelf, my ſon from all fornication, &c. Never ſuffer pride to reign in thy mind, or in thy words, for from it all perdition took its beginning---See thou never do to another, what thou wouldſt hate to have done to thee by another, &c. Seek counſel always of a wiſe man. Bleſs God at all times and deſire of him to direct thy ways, and that all thy counſels may abide in him.--Fear not my ſon: we lead indeed a poor life, but we ſhall have many good things if we fear God, and depart from ſin, and do that which is good.' So far the inſtructions of holy Tobias to his

his ſon: worthy to be engraved in the hearts of all Chriſtians.

Chap. vi. v. 16, &c. 'I will ſhew thee, *ſaid the Angel to young Tobias*, who they are over whom the devil can prevail. For they who in ſuch manner receive matrimony as to ſhut out God from themſelves and from their mind, and to give themſelves to their luſt as the horſe and mule which have not underſtaning; over them the devil hath power. But thou ſhalt take the virgin with the fear of the Lord, moved rather for love of children, than for luſt, that in the ſeed of Abraham thou mayſt obtain bleſſing in children.' O that all married people would ever remember theſe heavenly documents.

Chap. viii. v. 5. 'We are the children of Saints, and we muſt not be joined together like heathens that know not God.' O Chriſtians remember theſe leſſons.

Chap. xi. v. 7. 'Raphael ſaid to Tobias: As ſoon as thou ſhalt come into thy houſe, forthwith adore the Lord thy God: and giving thanks to him, go to thy father and kiſs him. And immediately anoint his eyes, &c. and thy father ſhall ſee the light of heaven.' See my ſoul, how the firſt thing to be done was to worſhip and give thanks to God: do thou the like in all thy undertakings.

Chap. xii. v. 6, &c. Bleſs ye the God of heaven, ſaid the Angel. Give glory to him in the ſight of all that live: becauſe he hath ſhewed his mercy to you. For it is good to hide the ſecret of a king: but honorable to reveal and confeſs the works of God. Prayer is good with faſting and alms, more than to lay up treaſures of gold: for alms delivereth from death --purgeth away ſins, and maketh to find mercy and life everlaſting. But they that commit ſin and iniquity are enemies to their own ſoul.---When thou didſt pray with tears, and didſt bury the dead, and didſt leave thy dinner, &c. I offered thy prayers to the

the Lord. And becauſe thou waſt acceptable to God, it was neceſſary that temptation *(tribulation)* ſhould prove thee. And now the Lord hath ſent me to heal thee, &c. For I am the Angel Raphael, one of the ſeven who ſtand before the Lord---Peace be to you, fear not. When I was with you, I was there by the will of God: bleſs ye him, and ſing praiſes to him. I ſeemed indeed to eat and drink with you: but I uſe an inviſible meat and drink, which cannot be ſeen by men. It is time therefore that I return to him that ſent me: but bleſs ye God, and publiſh all his wonderful works.' So far theſe documents truly worthy of an Angel.

See *Chap.* xiii. v. 12. The canticle of praiſe by Tobias ſenior.

JUDITH.

THIS book contains the hiſtory of the delivery of the people of God from impending ruin by the holy widow Judith.

Chap. viii. v. 22, &c. 'Remember how our father Abraham was tempted, and being proved by many tribulations was made the friend of God: ſo Iſaac, ſo Jacob, ſo Moſes, and all that have pleaſed God, have paſſed thro' many tribulations, remaining faithful. But they that did not receive the trials, with the fear of the Lord, but uttered their impatience, and murmuring againſt the Lord: were deſtroyed by the deſtroyer, and periſhed by ſerpents. As for us therefore--eſteeming theſe things to be leſs than our ſins deſerve, let us believe that theſe ſcourges of the Lord, with which like ſervants we are chaſtized, have happened for our amendment, and not for our deſtruction.' So far holy Judith, in her diſcourſe to the ancients

ancients of Bethulia, encouraging them to patience, and confidence in God,

Chap. x. v. 16. 'Thy power, O Lord, is not in a multitude, *(ſaid ſhe in her prayer to the Lord)* nor is thy pleaſure in the ſtrength of horſes, nor from the beginning have the proud been acceptable to thee: but the prayer of the humble and meek hath always pleaſed thee.' O teach us, Lord, to be meek and humble: and we ſhall have nothing to fear: for thou wilt be ever with the meek and humble.

Chap. xiii. *v.* 6, &c. 'Judith ſtood before the bed *(of Holofernes)* praying with tears, and the motion of her lips in ſilence, ſaying: ſtrengthen me O Lord God of Iſrael: and in this hour look on the works of my hands, &c. *v.* 9. She took him by the hair of his head, and ſaid: ſtrengthen me O Lord God at this hour.' See my ſoul, from whence thou art to expect, and to call for ſtrength in all thy undertakings. *v.* 13. 'Open the gates, *ſaid Judith,* for the Lord is with us. *v.* 17. Praiſe ye the Lord our God, who hath not forſaken them that hope in him. *v.* 21. Give all of you glory to him, becauſe he is good. becauſe his mercy endureth for ever. *v.* 22. And they all adored the Lord, &c.' Thus ought we to ſay: thus ought we to do: whenever God is pleaſed to ſhew us favor: and thus to give all glory to him alone for ever.

ESTHER.

THIS book ſhews forth in a particular manner the wonders of God's Providence in favor of his people: in delivering them from utter deſtruction, by the means of queen Eſther and her uncle Mardochai.

Chap.

Chap. xiii. *v.* 9, &c. The prayer of Mardochai. 'O Lord, Lord, Almighty King; for all things are in thy power, and there is none that can reſiſt thy will, if thou determine to ſave Iſrael. Thou haſt made heaven and earth, &c. Thou art Lord of all, and there is none that can reſiſt thy majeſty. Thou knoweſt all things, &c. And now O Lord, O King, O God of Abraham have mercy on thy people---deſpiſe not thy portion, which thou haſt redeemed---be merciful to thy lot and inheritance---that we may live and praiſe thy name O Lord, and ſhut not the mouths of them that ſing to thee.' O let the people of God ever pray in this manner, in the time of perſecution, or tribulation.

Chap. xiv. The prayer of Eſther. *v.* 3, &c. 'O my Lord, who alone art our King--we have ſinned in thy ſight, and therefore thou haſt delivered us into the hands of our enemies---thou art juſt O Lord, &c. v. 11. Give not O Lord, thy ſcepter to them that are not (*viz. idols and falſe gods*) Remember O Lord, and ſhew thyſelf to us, in the time of our tribulation, &c. *v.* 15, &c. Thou knoweſt that I hate the glory of the wicked --that I abominate the ſign of my pride and glory, which is upon my head in the days of my public appearance, &c. and that thy handmaid hath never rejoiced, ſince I was brought hither, unto this day, but in thee O Lord.' O how true it is that there is nothing in this miſerable world capable of giving true joy to the ſoul, but the love and ſervice of God! And that all things elſe are diſtaſtful, to the ſoul that has begun to reliſh God.

JOB.

CHAP. i. *v.* 20, 21. 'Job fell down upon the ground and worſhipped, and ſaid: (*upon receiving the news of his loſſes*) Naked came I out of my mother's

mother's womb, &c. the Lord gave, and the Lord hath taken away: as it hath pleaſed the Lord, ſo it is done: bleſſed be name of the Lord.

Chap. ii. v. 10. 'If we have received good things at the hand of God, why ſhould we not receive evil!' Chriſtians, let theſe be alſo our ſentiments, in all our loſſes, and ſufferings.

Chap. iv. *v.* 17, &c. 'Shall man be juſtified in compariſon of God.---Behold they that ſerve him are not ſteadfaſt, and in his angels he found wickedneſs. How much more ſhall they that dwell in houſes of clay, be conſumed as with the moth.' O how ſhall a frail mortal dare to lift up his head by pride, when he conſiders the judgments of God!

Chap. v. *v.* 6, &c. 'Nothing upon earth is done without a cauſe: and ſorrow doth not ſpring out of the ground.--- Man is born to labor, and the bird to fly.--Wherefore I will pray to the Lord--who doth great things, and unſearchable, and wonderful things without number.--Who bringeth to nought the deſigns of the malignant--who catcheth the wiſe in their craftineſs; and diſappointeth the counſel of the wicked: They ſhall meet with darkneſs in the day, &c. Bleſſed is the man, whom God correcteth: refuſe not therefore the chaſtizing of the Lord, &c.' Attend my ſoul to theſe excellent leſſons, of conformity to the will of God, ſubmiſſion to his chaſtiſements, and confidence in him.

Chap. vii. *v.* 1. 'The life of man upon earth is a warfare. *v.* 16. Spare me for my days are nothing. *v.* 17. What is a man that thou ſhouldſt magnify him? or why doſt thou ſet thy heart upon him? *v.* 20. I have ſined; what ſhall I do to thee, O keeper of men? Why haſt thou ſet me oppoſit to thee; and I am become burthenſom to myſelf, &c.' O my ſoul, thou haſt taken up arms againſt thy God by thy ſins, and therefore he has ſet thee oppoſit to him;

and

and all things go againſt thee. But fling down thy arms: and he will turn to thee again.

Chap. viii. *v.* 9. 'We are but of yeſterday, and are ignorant that our days upon earth are but a ſhadow. *v.* 13. The hope of the hypocrit ſhall periſh: *v.* 14. His folly ſhall not pleaſe him; and his truſt ſhall be like the ſpiders web, &c.' O how vain then is he that truſts in mortals.

Chap. ix. *v.* 2, &c. 'Indeed I know it is ſo; and that man cannot be juſtified compared with God. If he will contend with him he cannot anſwer one for a thouſand.--Who hath *(ever)* reſiſted him and hath had peace? *(No, my ſoul there is no peace for them that are at war with God.)* *v.* 26. I feared all my works, knowing that thou didſt not ſpare the offender.' O let this wholeſom fear guard us againſt all ſin.

Chap. x. *v.* 21. 22. 'Before I go, and return no more, to a land that is dark, and covered with the miſt of death: a land of miſery and darkneſs, where the ſhadow of death, and no order, but everlaſting horror dwelleth.' O the diſmal region of the ſecond death! Keep us dear Lord from that land of miſery.

Chap. xiv. *v.* 1, 2, &c. 'Man born of a woman, living for a ſhort time is filled with many miſeries: who cometh forth like a flower, and is deſtroyed; and fleeth as a ſhadow, and never continueth in the ſame ſtate, and doſt thou think it meet to open thy eyes upon ſuch a one, and to bring him into judgment with thee? Who can make him clean that is conceived of unclean ſeed? Is it not thou, who only art? The days of man are ſhort, and the number of his months is with thee: thou haſt appointed his bounds, which cannot be paſſed, &c.' Lord, do thou keep us always in thy hands: for of ourſelves we are nothing but miſery and ſin: Do thou prepare us for thy mercy, or we ſhall be miſerable for ever.

Chap. xvii. *v.* 3. 'Deliver me O Lord, and ſet me beſide thee; and let any man's hand fight againſt me.'

me.' Yea Lord, be thou only with me, and I ſhall not fear, though all the world ſhould ſtand up againſt me.

Chap. xix. *v.* 21. 'Have pity on me, have pity on me; at leaſt you my friends: becauſe the hand of the Lord hath touched me. *v.* 25, &c. I know that my Redeemer liveth, and in the laſt day, I ſhall riſe out of the earth :---And I ſhall be clothed again with my ſkin, and in my fleſh I ſhall ſee my God.---Whom I myſelf ſhall ſee, and my eyes ſhall behold, and not another, this my hope is laid up in my Boſom.' O happy Reſurrection of the juſt to eternal life! O let my ſoul have a ſhare in this happineſs.

Chap. xxi. *v.* 13, 14. 'They ſpend their days in wealth *(in bonis)* and in a moment they go down to hell: who have ſaid to God, depart from us, we deſire not the knowledge of thy ways. *And Chap.* xxiv. *v.* 13. They have been rebelious to the light. O! Keep us Lord, from being ſo miſerable.

Chap. xxvi. *v.* 1, &c. 'Hell is naked before him and there is no covering for deſtruction. He ſtretcheth out the north over the empty ſpace, and hangeth the earth upon nothing. He bindeth up the waters in his clouds, &c. *v.* 10, &c. He hath ſet bounds about the waters, till light and darkneſs come to an end. The pillars of heaven tremble at his beck. By his power the ſeas are ſuddenly gathered together: and his wiſdom has ſtruck the proud one. His ſpirit has adorned the heavens: and his artful hand has brought forth the winding ſerpent, &c.' O great God, how wonderful are all thy works! O let the whole creation praiſe thee for ever.

Chap. xxvii. *v.* 19. 'The rich man when he ſhall ſleep *(in death)* ſhall take away nothing with him: he ſhall open his eyes, and find nothing.' O ſet not thy heart then upon any of theſe things which thou can'ſt not take away with thee: but on the ever living God, thy true and ſovereign good.

Chap. xxviii. *v.* 12. 'Where is wiſdom to be found, &c. Man knoweth not the price thereof: neither is it found in the land of them that live in delights. *(Mark this O ye lovers of pleaſure)* The fineſt gold ſhall not purchaſe it,--Neither ſhall any veſſel of gold be changed for it. High and eminent things ſhall not be mentioned in compariſon of it.--Whence then cometh wiſdom?--God underſtandeth the way of it,--And he hath ſaid to man: Behold the fear of the Lord, is wiſdom; and to depart from evil is underſtanding.' Lord teach us this true heavenly wiſdom.

Chap. xxxi. *v.* 1, &c. 'I made a covenant with my eyes *(ſays Job ſpeaking of the time of his proſperity* that I would not ſo much as think upon a virgin. For what part ſhould God above have in me *(if guilty in this kind,)* Doth not he conſider my ways, and number all my ſteps? If I have walked in vanity and my foot hath made haſte to deceit, let him weigh me in a juſt balance, &c. What ſhall I do, when God ſhall riſe to judge? And when he ſhall examin, what ſhall I anſwer him, &c From my infancy mercy grew up with me: and it came out with me from my mother's womb, &c.' Chriſtians, let us embrace this early piety, charity, and purity, of this great ſervant of God, and conform ourſelves to it in the practice of our life.

Chap. xxxiii. *v.* 20, &c. 'The *penitent ſiner* ſhall pray to God, and he will be gracious to him, he ſhall ſee his face with joy.--He ſhall look upon men, and ſhall ſay; I have ſined, and indeed I have offended, and I have not received what I have deſerved.' O how juſt it is that we ſhould both think and ſpeak in this manner whenſoever we are viſited with the ſcourges of God.

Chap. xxxiv. *v.* 21, 22. 'God's eyes are upon the ways of men, and he conſidereth all their ſteps: There is no darkneſs; and there is no ſhadow of death where

where they may be hid who work iniquity.' Siners do you think of theſe truths, when you are commiting high treaſon againſt the almighty.

Chap. xxxvi. *v.* 22, &c. 'Behold God is high in his ſtrength: and none is like him among the lawgivers. Who can ſearch out his ways? Or who can ſay to him thou haſt wrought iniquity? Remember that thou knoweſt not his work, concerning which men have ſung. All men ſee him; every one beholdeth afar off. Behold God is great, exceeding our knowledge: the number of his years is ineſtimable. He lifteth up the drops of rain, &c.' O let all his works give glory to him.

Chap. xxxviii. *v.* 4, &c. 'Where waſt thou when I laid the foundations of the earth,--When the morning ſtars praiſed me together, and all the ſons of God *(the Angels)* made a joyful melody? Who ſhut up the ſea, &c. I ſet my bounds around it, and made it bars and doors; And I ſaid, hitherto thou ſhalt come, and ſhalt go no further; and here thou ſhalt break thy ſwelling waves.' O my ſoul praiſe and magnify the Lord for ever, for all his wonderful works.

Chap. xli. *v.* 25. 'He *(Leviathan myſtically the devil)* is king over all the children of pride.' O keep us, Lord, by thy humility, from ever being ſlaves to this abominable king.

PSALMS.

PSALM i. 'Bleſſed is the man, who hath not walked in the counſel of the ungodly, &c. But his whole will is in the Law of the Lord, and on his law he ſhall meditate day and night; and he ſhall be like a tree, which is planted near the running waters, which ſhall bring forth its fruit in due ſeaſon: and

his leaf ſhall not fall off, and all whatſoever he ſhall do ſhall proſper. Not ſo, the wicked, not ſo: but like the duſt which the wind driveth from the face of the earth--for the way of the wicked ſhall periſh.' O how happy then are all they whoſe whole heart and ſoul is ever ſet upon the law and commandments of the Lord! And how miſerable indeed are all the children of iniquity!

Pſalm. ii. 'Why have the *nations of the* Gentiles, raged and the people *of the Jews* deviſed vain things--againſt the Lord, and againſt his *anointed Jeſus* Chriſt? *Saying:* Let us break their bonds aſunder, and let us caſt away their yoke from us;' by refuſing to ſubmit to their laws, and by bringing their ſpiritual kingdom (the church) to nought. *He that dwelleth in heaven ſhall laugh* at all theſe their projects; and ſhall *ſpeak to them in his anger,* by executing his ſevereſt judgments againſt theſe enemies, and perſecutors of his truth. 'But I, *ſaith our Redeemer,* am appointed king by him *(by God the Father)* over Sion his holy mountain, *the church,* preaching his *goſpel and publiſhing his holy law and* commandments.' 'The Lord hath ſaid to me: Thou art my ſon *in* this day *of eternity* have I begotten thee. *(O the great king indeed!)* Aſk therefore of me *(for nothing ſhall be denied thee)* and I will give thee the *nations of the* Gentiles for thy inheritance and the utmoſt parts of the earth for thy poſſeſſion,' by the ſpiritual conqueſt, that is, by the converſion of the heathens in all parts of the earth.--Therefore *O ye kings* give ear, and *underſtand* what is for your true welfare, both for time and eternity; and inſtead of oppoſing the reign of Chriſt by faith and grace, *receive* his *inſtructions,* and ſubmit to his laws: *yea ſerve ye the lord with fear* of his offence, *and rejoice unto him with trembling* at his awful majeſty: *Embrace* alſo his ſon, and his heavenly *diſcipline, leſt the Lord be angry, and you periſh* eternally: *O bleſſed*

are

are all they that truſt in the Son of God! See my ſoul thou put thy whole confidence *in him.*

Pſalm. iii. 'Why, O Lord, are they multiplied that afflict me, &c.' ſaith the ſoul, that like David, fleeing from Abſalom, or like Chriſt in his paſſion, ſees herſelf ſurrounded with enemies viſible or inviſible; and finds no other refuge but in her God. To him then ſhe runs (in ſpite of all that they can ſay or do, to terrify her or to diſcourage her;) as to her moſt powerful *protector*, and her *glory*, who *lifteth up her head* by his heavenly grace, and who will not fail in his good time to make her victorious over them all. With this confidence ſhe *cries to the Lord with the voice of her heart*, in fervent prayer: and ſhe is *heard* by *him from his holy temple above:* with this confidence ſhe lays herſelf down to *ſleep, and takes her reſt* under his wings; and riſes again ſecure, being lifted up by him. (This alludeth to Chriſt our Lord's ſleeping in death on the bed of the croſs, and his riſing again on the third day.) And ſhe aſſuredly pronounces that *Salvation* and deliverance is *of the Lord, and that his bleſſing* ſhall never fail to be with his *people*, that is, with them who fear him and love him.

Pſalm. iv. *When I called upon* my God, *the God* who is the ſource of all *my juſtice*, has ever *heard me: when I was in diſtreſs*, he has ever been my helper and my deliverer: Yes my God, *thou haſt ever enlarged me.* And I beſeech thee, ſtill to *have mercy on me, and to hear my prayer.* But O *ye ſons of men*, who turn your backs upon God, how miſerably do you deceive yourſelves, to your own perdition! O *how long* will you let your *hearts* be *weighed down* to the earth! O *why are you in love with vanity*, the vain, empty, fooliſh toys of the world? Why do you *purſue after* meer *lyes* and deluſions? O *know* the perverſity of your proceedings by reflecting on *the wonders the Lord hath wrought* in favor of Chriſt *his holy one*: and which he ever works in favor of

them that love him; being ever ready to *hear them when they cry unto* him. *Be angry* then, and conceive a juſt indignation againſt the error and folly of your ways; and ſee you *ſin no more:* and as for all that you have been guilty of, even in the ſecret thoughts, and miſplaced affections of your hearts, *be ſorry for them,* and bewail them, *in* the ſolitude and retirement of *your bed chambers.* And for the time to come *offer up* to your God *the ſacrifice of juſtice,* by a holy life; *and* put your whole *truſt in the Lord*--who will *ſhew* you his *good things*; who will let the *light of his countenance* ſhine upon you, and will *give gladneſs* to your *heart:* that you may ſay with the prophet: *In peace in the ſelf ſame, I will ſleep and take my reſt*: for out of God there is no peace; but toil and labor, confuſion and miſery

Pſalm. v. 'Give ear O Lord to my words: O take notice of my cry to thee. Hearken *I beſeech thee* to the voice of my prayer, *O thou that art* my king and my God. For to thee will I pray: *O Lord, in the* morning thou ſhalt hear my voice: *yea* in the morning *early* I will preſent myſelf before thee, *(by mental prayer,) and in the light of thy truth, will* behold *and conſider how much all* iniquity *is* contrary *O my* God to thy *moſt holy* will. And that the wicked ſhall never dwell near thee; nor the unjuſt abide before thy eyes. *For* thou hateſt all the workers of iniquity; and will bring to nought all *the followers of* lies: *yea* the Lord abhoreth *every* man *that is* bloody *minded* and deceitful. *(O keep us dear Lord from all theſe deadly evils.)* But as *for me puting my whole truſt* in the multitude of thy mercies, I will come *daily* into thy houſe *the houſe of prayer, and* I will *there* worſhip proſtrating myſelf before thy holy tabernacle, *and will implore thy aſſiſtance,* with fear and trembling. *Do thou* conduct me O Lord in *the paths of* thy juſtice; *becauſe of my enemies, that ſurround me, do thou* direct my way in thy ſight. *and under thy protection.*'

O

O *let not* any of their plots and *devices* againſt my ſoul ſucceed: but *according to the multitude of their wickedneſſes,* ſtand thou up againſt them, and *caſt them out,* that they may have no power over me: for 'tis thy own cauſe *O Lord,* and they are continually *provoking thee* in the unjuſt war they are waging againſt me. *But as for all them that put their truſt in thee, let them be glad*: and rejoice *in thee*: yea *they ſhall rejoice for ever* in the eternal enjoyment of thee, and *thou ſhalt dwell in them,* filling them with thyſelf, and inebriating them with the plenty of thy houſe for endleſs ages. *And all they that love* the glory of *thy name, ſhall glory* eternally *in thee: for thou, O Lord wilt* always *bleſs the juſt man*: yea thou ſhalt ever be his *ſhield* to protect him and his crown to reward him. O my ſoul, learn thou to pray thus earneſtly to thy God; with the like ſenſe of his power, goodneſs and mercy; and the like confidence in him. Hear now the prayer of a penitent ſinner.

Pſalm. vi. *O Lord, rebuke me not in thy fury* (by the dreadful ſentence of eternal damnation) *nor chaſtize me in thy wrath,* by inflicting on me the rigorous judgments of thy avenging juſtice which my ſins have deſerved. But *have mercy on me O Lord, for I am a weak,* frail mortal, ſick to death in ſin: *heal me O Lord for all my bones are troubled,* and quake for fear. *And my ſoul is troubled exceedingly: but thou O Lord how long* wilt thou delay to take pity on my miſery, and to deliver me from my ſins. *O turn to me O Lord, and deliver my ſoul*; *O ſave me for thy mercy's ſake,* from the ſecond death, and from hell: *for there is no one in* that unhappy region of *death that remembers* to praiſe *thee:* or *that ſhall* confeſs and give glory *to thee in hell.* Behold O Lord, *I have labored in my groaning* through the ſenſe I have of my ſins: nor ſhall I ceaſe to bewail them: *every night I will waſh my bed, I will water my couch with my tears. My eye is troubled thro' indignation,* grieved

to

to ſee the long continuance of my ſins; and that *I have* even *grown old amongſt all* theſe unhappy *enemies* of my ſoul. But O it ſhall be no longer ſo: No let *all* theſe *workers of iniquity* (the devil, the world and the fleſh) *depart far from me: for the lord has been pleaſed to hear the* loud *voice of my weeping: yea the Lord hath heard my ſupplication: the Lord hath received my Prayer:* all glory be to his name. *Let* then *all* theſe my enemies, that are ſtill obſtinately bent on drawing me into ſin to my eternal perdition, *be confounded and very much troubled* and terrified, in their attempts upon my ſoul: *let them be ſpeedily put to flight with ſhame* and confuſion.

Pſalm viii. *O Lord, our God, how admirable is thy name in the whole earth! For thy magnificence,* thy almighty power, manifeſted by thy wondrous works, thy majeſty and thy glory) *is elevated above the heavens.* O let all heaven and earth then give perpetual glory to thy name. *For I will behold thy heavens--the works of thy hands,* the ſun, *the moon and the ſtars which thou haſt founded:* and being raviſhed with the contemplation of thy glorious works, ſhall be forced to cry out with aſtoniſhment. *O what is man, that thou art mindful of him? Or the ſon of man that thou viſiteſt him?* And viſiteſt him in ſuch a wonderful manner, as not only *to ſet him over all thy works:* but by the incarnation of thy ſon, to dignify him ſo far as to unite him to thyſelf. O let the whole univerſe then glorify for ever thy moſt holy name.

Pſalm xiv. ‘ Lord, who ſhall dwell in thy *eternal* tabernacle? or who ſhall reſt *with thee* in thy holy hill *the heavenly Sion? Surely none but* he who walketh without *the* blemiſh *of deadly ſin,* and who *not only believeth but* worketh juſtice: he that *is ſincere and upright in his words,* who ſpeaketh truth in his heart, *and from his heart;* and who uſeth no deceit in his tongue: who hath done no evil to his neighbour; nor taken up a reproach againſt *him, by injurious ſpeeches,*

raſh

raſh judgments, or detractions: *who* hath no reſpect *to the perſon of* the malignant: but glorifieth them that fear the Lord, who ſweareth to his neighbour, and deceiveth not, who hath not put out his money to uſury, nor taken bribes againſt the innocent: O he that doth theſe things *and walketh in this lovely path of virtue and juſtice*, ſhall not be moved for ever:' but ſhall dwell in the houſe of God, and ſee his glory for evermore.

Pſalm xv. 'O Lord, be thou my keeper, for I have put my *whole* truſt in thee; I have ſaid to the Lord, thou art my God, *and my all, without whom I can do nothing*, and thou haſt no need of my goods; *thou haſt no want of me, nor of any thing that is mine: but I have always need of thee.*---The Lord is the portion of my inheritance, and of my cup *(happy portion indeed)* it is thou that wilt reſtore my inheritance to me, *in the land of the living*: the lines *of my lot* are fallen unto me in goodly places, *the everlaſting greens of the heavenly paradiſe*: for my inheritance is goodly to me. I will bleſs the Lord, *and give glory to him*, who hath given me *this* underſtanding--I ſet the Lord always in my ſight *by a perpetual ſenſe of his preſence and of his protection*, for he is always at my right hand *to keep me* that I may not be moved. *In this confidence in my God*, my heart hath been glad, and my tongue hath rejoiced, moreover alſo my fleſh ſhall reſt in hope, *(here the prophet ſpeaks in the perſon of Chriſt, after his paſſion and death, repoſing in his ſepulchre, in expectation of a ſpeedy reſurrection. Acts* ii. 25.*)* Becauſe thou wilt not leave my ſoul in hell nor wilt thou give thy holy one to ſee corruption. Thou haſt made known to me the ways of life, (*by my reſurrection on the third day to a life that ſhall know no death,*) thou ſhalt fill me with joy with thy countenance, (*in thy heavenly kingdom, placed at my aſcenſion*) at thy right hand, in delights that ſhall have no end.

Pſalm

Pſalm xvii. 'I will love thee O Lord, my ſtrength: *yea* the Lord is my firmament, my refuge and my deliverer: my God is my helper, and in him will I put my truſt. My protector,--my ſalvation and my ſupport. I will praiſe the Lord, and I will call upon him, and I ſhall be ſaved from my enemies. The ſorrows of death ſurrounded me, and the torrents of iniquity--encompaſſed me, and--in my affliction I called upon the Lord, and I cried to my God: and he heard my voice from his holy temple, &c. He bowed the heavens and came down--He ſent from on high and took me--he delivered me from my enemies, &c.' O learn, my ſoul, the like love of thy God, and the like confidence in him, and fervor in thy addreſſes to him: and he will alſo deliver thee from all thy enemies. But remember what the prophet adds: that *with the holy* the Lord *will be holy:* and that *he will ſave the humble people, and bring down the eyes of the proud*: and if thou deſireſt to be ſaved, learn to be *holy* and to be humble.

Pſalm xviii. 'The heavens ſhew forth the glory of God; and the firmament (*with all its bright ſtars*) declareth the work of his hands: day after day ſpeaks *aloud his praiſes: and* night after night makes known *his wonders*. There are no ſpeeches or languages (*no nations of men ſo remote and barbarous*) where theſe voices of *the heavens giving continual glory to God* are not heard, *and underſtood*: for their ſound hath gone forth into all the earth, and their words unto the ends of the world.' O my ſoul ſee thou ever attend to the voice of the whole creation, inviting thee to glorify the great creator; and join with the whole univerſe in praiſing thy God, not only by thy voice: but much more by thy heart, and by thy life, by thy love and by thy obedience to his holy law and commandments. Now hear what the Spirit of God has delivered in this Pſalm, in praiſe of this devotion to the law, and to the commandments of the

Lord

Lord; and of the happy fruits, which grow on this bleſſed tree. *The law of the Lord is without ſpot*, pure and beautiful, and has a wonderful efficacy in *converting ſouls* from ſin to God: *the teſtimony of the Lord is faithful*, in all it propoſes, and in all it promiſes, and it *giveth* the trueſt *wiſdom to little ones*, who meekly and humbly ſubmit their necks to its ſweet yoke. *The juſtices of the Lord are* ever *right*, agreeable to the ſovereign reaſon, and they *rejoice the hearts* of all them that embrace them: *the commandment of the Lord is lightſom, enlightening the eyes of the ſoul*, with divine truths. *The fear of the Lord is holy*, and makes them *holy* that obſerve it, and *endures* with them *for ever and ever: the judgments of the Lord are true* as coming from the eternal Truth and juſtice; and are juſtified *in themſelves* carrying with them their own evidence. They are *more* amiable and *deſirable than gold and precious ſtones* or all the treaſures of the earth: and *ſweeter* to the palate of the ſoul *than hony and the hony-comb.* O my ſoul that we could add with the prophet: *For thy ſervant keepeth them, and in keeping them there is great reward*, both here for the preſent life, and hereafter for eternity. But alas! *who can* ſufficiently *underſtand* and know his *ſins.* 'O from my ſecret ones cleanſe me O Lord: and for thoſe of others ſpare thy ſervant---O Lord my helper and my redeemer.'

Pſalm xxi. Contains a propheſy of the paſſion of Chriſt, and the converſion of the Gentiles. 'O God my God, *ſays our Redeemer*, look upon me. Why haſt thou forſaken me? *Oh!* far from my ſalvation are the words of my ſins.' (Yes theſe ſins, which I have taken upon me to expiate, by my blood remove thee far from me.) 'Therefore O my God, I ſhall cry by day and thou wilt not hear, &c. *And yet* thou dwelleſt in the holy place *(even in this ſanctuary within my ſoul) thou who art* the praiſe *and the glory* of Iſrael. In thee have our fathers hoped--and thou

thou haſt delivered them (*out of all their tribulations*:) They cried to thee, and they were ſaved: they truſted in thee, and were not confounded. But I am a worm, and no man: the reproach of men, and the outcaſt of the people. All they that ſaw me have laughed me to ſcorn, &c. *O bleſſed be he that has thus humbled himſelf for the love of us!* From my mother's womb thou art my God: O depart not from me: for tribulation is very near; for there is none to help me. (*Let us call thus upon our God in the time of trials and tribulations.*) For many dogs have encompaſſed me, &c. They have dug my hands and feet: they have numbred all my bones, and they have looked and ſtared upon me: They parted my garments amongſt them; and upon my veſture they caſt lots. (*O ſweet Jeſus how much haſt thou ſuffered for my ſins!*) I will declare thy name to my brethren ---(*O how happy are we in ſuch a brother!*) Ye that fear the Lord praiſe him---let all the ſeed of Iſrael (*the whole church of God*) fear him---with thee is my praiſe in a great church.---The poor ſhall eat, and ſhall be filled, (*in a happy banquet prepared for them by the paſſion of the Son of God*) and they ſhall praiſe the Lord that ſeek him: their hearts (*full of love for him*) ſhall live for ever and ever. All the ends of the earth ſhall remember, and ſhall be converted to the Lord.--For the kingdom is the Lord's, and he ſhall have dominion over the nations. All the fat ones of the earth have eaten, and have adored (*in the euchariſtic ſacrifice and ſacrament*) all they that go down to the earth, ſhall fall before him. And to him my ſoul ſhall live, &c. And the heavens ſhall ſhew forth his juſtice, to a people that ſhall be born, which the Lord hath made.' Chriſtians, we are that people: O let us embrace and live up to this true juſtice.

Pſalm xxii. 'The Lord ruleth me, (*or is my ſhepherd*) and I ſhall want nothing: he hath ſet me in a place

place of paſture, (*even in his apoſtolic church, where he feeds my ſoul with his word, and with his ſacraments.*) Though I ſhould walk in the midſt of the ſhadow of death, I will fear no evils, for thou art with me (*and all ſhall be well. For even thy corrections,*) thy rod and thy ſtaff *are ſources of* comfort. *But moſt eſpecially,* Thou haſt prepared a table before me, *in the bleſſed Euchariſt, for my defence*) againſt them that afflict me. Thou haſt anointed my head with *the* oil (*of thy ſacred chriſm to repleniſh me with thy holy ſpirit:*) *and the* chalice (*of thy paſſion*) *which* inebriateth *me* (*in the divine myſteries*) O how goodly it is? *Hence I truſt that* thy mercy will *ſtill* follow me all the days of my life: *and bring me to* dwell in the *true* houſe of the Lord, unto length of days,' even to an endleſs eternity. So be it: ſo be it.

Pſalm. xxiv. *To thee, O Lord, have I lifted up my ſoul,* by raiſing both my mind and my heart up to thee in fervent prayer. 'In thee O my God I put my whole truſt, O let me not be confounded, &c. Shew O Lord thy ways to me, and teach me thy paths. Direct me in thy truth, and teach me; for thou art God my ſaviour, and on thee have I waited all the day long.' See here my ſoul, the true way for thee to come to know thy God, and his ways, and his truths: it muſt be by continually waiting on him by prayer; and imploring his mercy, as the prophet goes on: 'Remember O Lord, the bowels of thy compaſſion, and thy mercies, that have been ſhewn from the begining of the world. The ſins of my youth, and my ignorance remember not, *I beſeech thee*: but according to thy mercy remember me; for thy *own* goodneſs ſake O Lord. The Lord is ſweet and righteous, &c. He will teach his ways to the meek *and humble* (*mark this O my ſoul.*) All the ways of the Lord are mercy and truth to them that ſeek after his covenant and his teſtimonies.' But as for me, dear Lord, who have gone aſtray from thy covenant, *for*

thy name's ſake, and the greater glory of thy mercy, 'thou wilt pardon my ſin; for it is great. Who is the man that feareth the Lord?---His ſoul ſhall dwell in good things; and his ſeed ſhall inherit the land. The Lord is a firmament to them that fear him, and his covenant ſhall be made manifeſt to them. My eyes are ever towards the Lord: for he ſhall pluck my feet out of the ſnare: in which I am ſo often caught; whilſt I am walking in this field of the world, which is quite covered with ſnares. O look thou upon me, *O Lord*, and have mercy on me, for I am all alone and poor; *and have no one but thee to help me.* The troubles of my heart are multiplied: deliver me from my neceſſities. See my abjection and my labour: and forgive me all my ſins. Conſider my enemies *who ſeek my ſoul*, for they are many and have hated me with an unjuſt hatred. Keep thou my ſoul, and deliver me, *O Lord*, for all my hope is in thee.' Chriſtians let us learn to pray daily in this manner for grace, mercy, and protection from our ſpiritual enemies.

Pſalm. xxvi. 'The Lord is my light and my ſalvation, whom ſhall I fear? The Lord is the protector of my life and my ſoul, of whom ſhall I be afraid? If whole armies ſhould ſtand together againſt me, my heart ſhall fear nothing, *as long as my God is with me: and he will never leave me if I never leave him.* One thing only I have aſked of the Lord and this *ſame* will I ſtill ſeek after; *and never ceaſe to aſk:* that I may *ever* dwell in the houſe of the Lord *(the church of God)* all the days of my life; that I may ſee the delight of the Lord; *and experience the pleaſure and joy that is found in his ſervice*; *and may conſtantly* viſit his *holy* temple. --- Hear, O Lord, my voice with which I have cried to thee: have mercy on me and graciouſly hear me. My heart hath ſpoke to thee, my face hath ſought thee: thy face, O Lord, will I ſtill ſeek; *ever attentive*

attentive to thy preſence. O turn not away thy face from me; decline not in thy wrath from thy ſervant. Be thou my helper, forſake me not; O do not thou deſpiſe me O Lord my Saviour.---Set me O Lord a law *to direct me* in thy way, and guide me thou in the right path, becauſe of my *ſpiritual* enemies, *who ſeek to deceive me, and lead me out of the way.* O deliver me not over to the will of them that *continually* trouble me with their evil ſuggeſtions and temptations. For all my hope is in thee: and truſting in thee, I believe to ſee *the good things of the Lord in the land of the living.*' O happy land of the living! O when ſhall my ſoul come to thee to ſee and enjoy in thee the good things of the ever living God!

Pſalm. xxx. 'In thee O Lord have I hoped. O let me never be confounded.---Into thy hands I commend my ſpirit: thou haſt redeemed me, O Lord the God of truth.---O how great is the multitude of thy ſweetneſs, O Lord, which thou haſt hidden for them that fear thee!--- O love the Lord all ye his ſaints---do ye manfully, and let your heart be ſtrengthened, all ye that hope in the Lord.' O my ſoul, do thou always attend on thy Lord by faith, and love: and all ſhall be well with thee forever.

Pſalm. xxxi. Bleſſed are they whoſe iniquities are forgiven. 'For many are the ſcourges of the ſinner: but mercy ſhall encompaſs him that hopeth in the Lord. Be glad in the Lord, and rejoice ye juſt; and glory all ye right of heart.' O how true it is that tribulation and anguiſh purſue every ſoul that worketh evil: but glory and honor and peace attend on every ſoul that worketh good! Rom. ii 9, 10.

Pſalm. xxxiii. 'I will bleſs the Lord at all times: his praiſe ſhall be always in my mouth---The Angel of the Lord ſhall encamp round about them that fear him, and ſhall deliver them.---O taſte and ſee that the Lord is ſweet: bleſſed is the man that hopeth in him.---Come children, hearken to me: I

will teach you the fear of the Lord. Who is the man that deſireth life, that loveth to ſee good days, let him turn away from evil, and do good, &c. for the eyes of the Lord are upon the juſt; and his ears unto their prayers.---The Lord is nigh unto them, that are of a contrite heart; and he will ſave the humble of ſpirit.' O how often are theſe great leſſons inculcated in holy writ, ſee my ſoul they be deeply imprinted in thy memory!

Pſalm xxxv. ' They *(the bleſſed)* ſhall be inebriated with the plenty of thy *(eternal)* houſe, O Lord and thou ſhalt make them to drink of the torrent of thy pleaſure: For with thee is the fountain of life; and in thy light we ſhall ſee light.' O fountain of life eternal, when ſhall I be admitted to drink of thee, and to be inebriated with thee! O increated light my God, when ſhall I ſee thee in thy own light?

Pſalm xxxvi. ' Commit thy way to the Lord and truſt in him, and he will do it---*(his bleſſing ſhall make all proſper)* be ſubject to the Lord, and pray to him---Better is a little to the juſt, than the great riches of the wicked.---I have been young, and now am old: and I have not ſeen the juſt forſaken, nor his ſeed ſeeking bread.---I have ſeen the wicked highly exalted, and lifted up like the cedars of Libanus: and I paſſed by, and lo he was no more: I ſought him, and his place was not found.' O my ſoul, let us ever prefer the latter end of the juſt, before all the wealth of the world; and walk diligently in the way, that leads to that happy end.

Pſalm xxxviii. ' I ſaid, I will take heed to my ways, that I may not ſin by my tongue. *(Teach me O Lord this neceſſary leſſon.)* In my meditation a fire ſhall flame out. *(O may it be ever ſo with me.)* My ſubſtance is as nothing before thee: and indeed all things are vanity, every man living: ſurely man

paſſes

paſſes as an image, &c. and now what is my hope, is it not the Lord, &c. I was dumb, and opened not my mouth (*in my afflictions*) becauſe thou haſt done it---I am a ſtranger with thee, and a pilgrim as all my fathers were. O forgive me (*all my ſins*) that I may be refreſhed, before I go away, and be no more.' Embrace my ſoul the like ſentiments of deſpiſing thyſelf, and all tranſitory things, of ever ſubmiting in ſilence to the chaſtiſements of the Lord; and puting thy whole truſt and confidence in him.

Pſalm xxxix. 'Bleſſed is the man whoſe truſt is in the name of the Lord: and who hath not had regard to vanities, and lying follies. (*O ſuch are all the things which the ſiner prefers before his God.*) Sacrifice and oblation thou didſt not deſire---(*ſays our Lord to his Father,*) then ſaid I, behold I come. In the head of the book it is writen of me, that I ſhould do thy will. O my God I have deſired it, and thy law in the midſt of my heart.' Give ear O my ſoul, and embrace, with thy Saviour, this divine will, this law of love in the midſt of thy heart: and thus ſhall thy name alſo ſtand enroled forever, with that of thy Saviour in the book of life.

Pſalm xl. 'Bleſſed is he that underſtandeth concerning the needy and the poor: the Lord will deliver him in the evil day. (*He will ſhew mercy to the merciful.*) Bleſſed be the Lord, the God of Iſrael from eternity to eternity. So be it. So be it. O let all heaven and earth ſay: Amen. Amen.

Pſalm xli. 'As the heart panteth after the fountains of waters, ſo my ſoul panteth after thee O God, my ſoul hath thirſted after the ſtrong the living God (*the fountain of life eternal*) O when ſhall I come and appear before the face of God, to ſee and enjoy him for ever. In the mean time my tears have been my bread day and night, bewailing my abſence and diſtance from my God; more eſpecially

in the time of ſpiritual dryneſſes and deſolations, whilſt it is ſaid to me daily by my inſulting enemies where is thy God? Theſe things I have remembred, and have poured out my ſoul within me: ſtill truſting that the time ſhall come, when I ſhall go over into the place of the wonderful tabernacle above, even into the houſe of God; with the voice of joy and praiſe, the harmony becoming that happy and eternal feaſt, prepared for me there. Why then art thou ſad O my ſoul? And why doſt thou trouble me? Hope in thy God: for to him will I ſtill give praiſe and glory, he is the ſalvation of my countenance and my God, who will bring me at length to ſee and enjoy him for ever. O my ſoul, that we could experience the like affections!

Pſalm xliv. 'My heart hath uttered a good word. ---My tongue is the pen of a ſcrivener (*the ſpirit of God*) that writeth ſwiftly. Thou (*O Chriſt*) art beautiful above the ſons of Men. ---Hearken O daughter (*choſen ſoul*) and ſee, and incline thy ear, and forget thy people, and thy father's houſe: and the (*great*) King ſhall deſire thy beauty. (*Yea he ſhall make thee his eternal ſpouſe.*) All the glory of the King's daughter (*the favourite of heaven*) is within.' 'Tis in thy interiour, O Chriſtian, thou muſt be adorned with all the *variety* of virtues, if thou would'dſt be properly prepared for his embraces.

Pſalm xlv. 'Our God is our refuge and our ſtrength, our helper in all our troubles.---Therefore we will not fear (*although the whole world ſhould be turned upſide down.*) The ſtream of the river (*of life*) maketh the city of God joyful: the moſt high hath ſanctified his own tabernacle. God is in the midſt thereof: it ſhall not be moved, &c. Be ſtill then and ſee, that I am God: I will be exalted in the whole earth. The Lord of Armies is with us. The God of Jacob is our protector.' What then have we to fear, O my ſoul? The Lord is with us; and will be with

with us for ever. O let us never be ſo unhappy as to turn our backs upon him, to forſake him: and all ſhall be well with us.

Pſalm xlvii. 'Great is the Lord, and exceedingly to be praiſed, in the City of our God (*his church*) in his holy mountain. With the joy of the whole earth is mount Sion founded---the city of the great King: in her houſes ſhall God be known (*but no where elſe.*)--As we have heard ſo have we ſeen, in the city of the Lord of hoſts, in the city of our God: God hath founded it for ever. We have received thy mercy O God in the midſt of thy temple, &c. O this is our God, *yea* our God unto *all* eternity, and for ever and ever: he ſhall rule us, (*he ſhall be our king and ſhepherd,*) for ever more.' O what comfort is here for us O my ſoul, God himſelf ſhall be in the midſt of us, to reign in us, and to feed us for ever.

Pſalm xlviii. 'Man when he was in honor, (*dignified or enriched*) did not underſtand: he is compared to ſenſeleſs beaſts, and is become like to them. This way of theirs is a ſtumbling block to them, (*occaſioning the loſs of their ſouls.*) Be not thou afraid when a man ſhall be made rich. For when he ſhall die, he ſhall take nothing away, &c.' O Chriſtians ſee that neither honours nor wordly poſſeſſions (which ſurely you cannot take away with you) be a ſtumbling block to your ſouls; by drawing your affection away from God and fixing it on them.

Pſalm xlix. 'To the ſiner God hath ſaid: why doſt thou declare my juſtices, and take my covenant in thy mouth? Seeing thou haſt hated diſcipline, and haſt caſt my words behind thee, &c. underſtand theſe things you that forget God; leſt he ſnatch you away (*by ſudden death*) and there be none to deliver you out of his hands.' O let not this, my ſoul, ever be our caſe; to inculcate to others their duty; and to teach them the law of God; and to tranſgreſs it ourſelves.

Pſalm

Pſalm l. 'Have mercy on me O God according to thy great mercy, *which knows no bounds:* and according to the multitude of thy tender mercies, *which are without number,* blot out *all* my iniquity. Waſh me yet more *and more* from my iniquity, and cleanſe me *thoroughly* from *all* my ſins: For I know *and acknowledge the heinous enormity* of my iniquity: and my ſin is always before my eyes, *by the continual ſenſe I have of my guilt.*' O *'tis againſt thee alone I have ſined:* 'tis this offence of thy infinite goodneſs that makes my guilt ſo dreadfully enormous, by its oppoſition to thee: *I have done that which is evil in thy ſight*: I here confeſs my injuſtice to give glory to the *juſtice of* all *thy words* and commandments: I pretend not to *plead againſt thee in judgment,* but yield myſelf up to thy mercy. *For behold* I cannot, I will not, contend with thee; or alledge any thing for myſelf, as if I were innocent: alas *I was even conceived in iniquities, and my mother conceived me in ſins*: Yea from my firſt receiving a being, I was defiled with that original guilt, which is the unhappy ſource of innumerable evils. *For behold,* O my God, I confeſs the whole truth, for *thou loveſt truth: thou haſt evidently ſhewed me* in the light of *thy wiſdom, the things* that are but *little known,* and even *hidden* from the children of this world. *O ſprinkle me with hyſop I beſeech thee* (dipp'd in the blood of the Lamb, Ex. xii. 22.) *and* I *ſhall be cleanſed: waſh me* (in this ſovereign bath) *and I ſhall be made whiter than ſnow.* O let me hear with *joy and gladneſs,* the comfortable ſentence of the forgivneſs of my ſins: and theſe *bones* of mine, that have been *humbled* and brought low under the weight of ſin, ſhall recover a new life and *joy. Turn* thou *away thy face from my ſins,* and remember them no more: *blot out* and entirely efface *all my iniquities. Create in me O God a clean heart,* perfectly pure from all affection to ſin: *and give me in my interior a new ſpirit* every way *right* and agreeable to thee. *Caſt me*

not

not away from thy face, but let thy gracious countenance be ever upon me: and let me never more be ſo unhappy as to *loſe the preſence of thy holy Spirit.* O *reſtore unto me* that *joy* which I once had in thee my *Saviour,* and in the thought of *thy ſalvation:* and *ſtrengthen* my ſoul *with a perfect ſpirit.* Then I ſhall be enabled to *ſhew forth* the wonders of thy mercy, and to convince *ſtraying ſouls* of the beauty and righteouſneſs of all thy ways; and thus the ungodly ſhall be induced to come back and to be *converted to thee. Deliver me O thou my God, the God* in whom is all my hope *of ſalvation from* the guilt of *blood,* and all other ſins: *and my tongue ſhall magnify thy juſtice,* with which thou art juſt in thyſelf, and juſtifieſt us. 'Open thou, O Lord, my lips *by thy* grace; *and* my mouth ſhall publiſh thy praiſes. For if thou hadſt call'd for ſacrifice *of cattle,* I ſhould doubtleſs have offered them to thee, but with *ſuch kinds of* holocauſts thou art not delighted. The ſacrifice, *which my* God *calls for, is a* penitential ſpirit; a contrite and humbled heart, O my God thou wilt never deſpiſe.' *O Lord, ſhew thy loving kindneſs* and favor *to Sion,* that is, to thy church, that the walls of this ſpiritual Jeruſalem, may be built up; and all thy people may be edified by my converſion, and new life. Then ſhall we all join in offering up to thee the *ſacrifices* of the works of *juſtice,* and praiſe, as *oblations and holocauſts* moſt *acceptable* to thee: then ſhall we *load thy* true *altar with calves,* that is, with the beſt and moſt perfect ſpiritual victims.

Pſalm liv. 'Who will give me wings like a dove; and I will fly and be at reſt, *(in my God, my true repoſe, the eternal reſt of his ſaints.)* Lo I have gone far off flying *(from the midſt of this wretched Babylon)* and I have abode in the wilderneſs *(of ſolitude, ſilence and recollection.)* Caſt thy care upon the Lord, and he ſhall ſupport thee, &c.' Yes my ſoul, caſt thy whole ſelf upon him: He will not withdraw himſelf, to let thee fall.

Pſalm

Pſalm lvi. ‘ My heart is ready, O God my heart is ready, I will ſing *(for ever thy praiſes.)* Ariſe O my glory, ariſe pſaltery and harp, I will ariſe early, I will give praiſe to to thee O Lord -- among the nations. For thy mercy is magnified, even to the heavens, and thy truth unto the clouds. Be thou exalted O God above the heavens: and thy glory above all the earth.’ O Chriſtians, let the praiſe of the Lord be always both in our hearts, and in our mouths. We can never praiſe him as much as we ought.

Pſalm lvii. ‘ Their madneſs *(viz. of them that are rebels to divine grace)* is according to the likeneſs of a ſerpent, like the deaf aſp that ſtopeth her ears: which will not hear the voice of the charmer--that charmeth wiſely.’ O dear Lord let me never be ſo miſerable, as to ſtop the ears of my ſoul to the ſacred charms of thy divine grace.

Pſalm lxi. ‘ Shall not my ſoul be ſubject to God *(ſubmitting always to his appointments)* for from him is my ſalvation: *(and all he ſends is for my good)* For he is my God, and my Saviour, he is my protector, I ſhall be moved no more--Be thou O my ſoul, ſubject to God: for from him is my patience--In God is my ſalvation and my glory--God is our helper for ever. But vain are the children of men- *they* are lyars in the ballances,’ (weighing all things by falſe weights, and deceitful ſcales.) But thou my ſoul, *truſt not in iniquity, and if riches abound ſet not thy heart upon them.* But ever remember the fear of God, who *will render to every man according to his works*: and ever ſubmit to his chaſtiſements: yes O *Lord thy will be done.*

Pſalm lxii. ‘ O God my God, to thee do I watch at break of day: For thee my ſoul hath thirſted.---I have come before thee in thy ſanctuary, to ſee thy power and thy glory.--Thee my lips ſhall praiſe: Thee will I bleſs all my life long: and in thy name I will

will lift up my hands (*begining and carrying on all my works for thy glory*)--my mouth ſhall praiſe thee with joyful lips--I will remember thee upon my bed; I will meditate on thee in thee in the morning--I will rejoice under the covert of thy wings: my ſoul hath ſtuck cloſe to thee: thy right hand hath received *and ſupported* me.' O my ſoul, when ſhall we be able with truth to ſay all this to our Lord God!

Pſalm lxiv. 'A hymn, O God, becometh thee in Sion (*in thy church*)--O hear my prayer and all fleſh ſhall come to thee.--Bleſſed is he whom thou haſt choſen, and taken to thee: he ſhall dwell in thy courts: we ſhall be filled with the good things of thy houſe, &c. here by grace, and hereafter in glory.' O who ſhall ſecure all this happineſs for us! Even thou my dear Jeſus, who haſt ſhed thy blood to purchaſe it for us.

Pſalm lxv. 'Sing ye a pſalm to his name (*the name of the Lord*) give glory to his praiſe--Let all the earth adore thee, and ſing to thee, &c. we have paſſed through fire and water, and thou haſt brought us out into refreſhment--Come and hear all ye that fear God, And I will tell you, what great things he has done for my ſoul.' O great things indeed! be he bleſſed for evermore! And let all his Angels and all his Saints praiſe and glorify him for ever.

Pſalm lxvi. 'May God have mercy on us, and bleſs us: may he cauſe the light of his countenance to ſhine upon us, and may he have mercy on us: that we may know thy way upon earth, thy ſalvation in all nations.' O let us pray thus in all our deliberations, in all our difficulties and in all our diſtreſſes: that the Lord may enable us both to know his will, and our duty in all things, and to accompliſh it with all our power.

Pſalm lxvii. *Let God ariſe* to aſſiſt by his all powerful grace, his ſervants, who ſeek the glory of his name, and the kingdom of his love: *and let his enemies,*

mies, who oppoſe his reign *be ſcattered, and let all his* helliſh *foes flee from before his face.*' ' As ſmoke *is diſperſed and quite* vaniſheth away, ſo let them vaniſh away; as wax melteth before the fire, ſo let thoſe wicked *ones* be brought to naught at the preſence of God, our helper and our Saviour.' Thus the prieſts of God prayed of old, in all their ſpiritual enterprizes for his glory: O let us imitate them, to the end; that none of theſe wicked ſpirits, enemies of all good; may have any power to oppoſe the reign of grace in thoſe ſouls which we deſire to bring to him. See the reſt of this ſublime Pſalm, principally alluding to the glorious eſtabliſhment of the church and kingdom of Chriſt.

Pſalm. lxviii. ' Save me O God (*'tis the prayer of Chriſt in his paſſion*) for the waters *of afflictions and ſorrows* are come in even unto my ſoul (my ſoul is ſorrowful even unto death, *Matt.* xxvi.) I am come into the depth of the ſea of ſufferings, &c. Thou knoweſt my reproach and my confuſion--In thy ſight are all they that afflict me: my heart hath expected reproach and miſery: and I looked for one that would grieve together with me, but there was none: I ſought for one that would comfort me, and I found none. And they gave me gall for my food; and in my thirſt they gave me vinegar to drink. (Now obſerve the dreadful puniſhments of theſe perſecuters of the Son of God, foretold in the following verſes.) Let their table become as a ſnare before them--and a ſtumbling block. Let their eyes be darkened, that they ſee not, and their backs bow thou down always. Pour out thy indignation upon them, and let thy wrathful anger take hold of them. Let their habitation be made deſolate: and let there be none to dwell in their tabernacles. Becauſe they have perſecuted him whom thou haſt ſmitten; and they have added to the grief of my wounds. Add thou iniquity upon their iniquity: and let them not come into thy juſtice. Let them

them be blotted out of the book of the living; and with the juſt let them not be writen.' (Unhappy Jews, who by their obſtinate impenitence have drawn all thoſe imprecations upon them! And more unhappy ſtill, in not being ſenſible of their unhappineſs; and not ſeeing how evidently this propheſy is verified in themſelves!)

Pſalm. lxxi Contains a propheſy of the coming of Chriſt, and of his kingdom prefigured by Solomon and his peaceful reign. Give to the king thy judgment, O God---to judge thy people with juſtice and thy poor with judgment. ---He ſhall judge the poor of the people, and he ſhall ſave the children of the poor, and he ſhall bring down the oppreſſor, *Satan*, and he ſhall continue with the ſun *(everlaſting King)* and before the moon throughout all generations. He ſhall come down like rain upon the fleece; and as ſhowers falling gently upon the earth. In his days ſhall juſtice ſpring up, and abundance of peace till the moon be taken away. And he ſhall rule from ſea to ſea, and from the river unto the ends of the earth. Before him the Ethiopians ſhall fall down: and his enemies ſhall lick the ground---And all kings of the earth ſhall adore him: all nations ſhall ſerve him. For he ſhall deliver the poor from the mighty---and he ſhall ſave the ſouls of the poor---And he ſhall live: and to him ſhall be given of the gold of Arabia: for him they ſhall always adore: they ſhall bleſs him all the day long. And there ſhall be a firmament on the earth *(his church ſtrongly founded)* on the tops of mountains, &c. *(See Iſai.* ii. 2.) Let his name be bleſſed for evermore: his name continueth before the ſun *(is more bright and glorious than the ſun.)* And in him ſhall all the tribes of the earth be bleſſed: all nations ſhall magnify him. Bleſſed be the Lord, the God of Iſrael, who alone doth wonderful things *(theſe incomprehenſible wonders wrought by the Incarnation of*

his Son.) And bleſſed be the name of his Majeſty for ever; and the whole earth ſhall be filled with his Majeſty. So be it. So be it.' O let all the Angels and Saints, with the whole creation, ſay: *Amen, Amen!*

Pſalm lxxii. 'How good is God to Iſrael, to them that are of a right heart!' But as to the wicked, tho' they ſome time ſeem to proſper for a while, if we go into *the ſanctuary* of the juſt judgments of the Lord, and *underſtand their laſt ends*; we ſhall find that after *they are lifted up* they are quickly *caſt down* again. 'O how are they brought to deſolation? they have ſuddenly ceaſed to be--as the dream of them that awake, O Lord, ſuddenly diſappears, ſo *thou ſhalt bring their image* the falſe appearance of their imaginary happineſs ſuddenly to *nothing*. But as for my part, thy dealings with me in my exerciſe of mental prayer and contemplation are very wonderful: For here *my heart is inflamed, and my reins are changed: and I am brought to nothing*, loſing myſelf in my God without being able to *know* what paſſes in my ſoul 'tis ſo much above my reach. '*On theſe occaſions*, I am become as a beaſt of carriage before thee, *my God, inſenſible, but perfectly ſubject to thee*; and I am always with thee. Thou haſt held me *all the while* by my right hand, and by thy will thou haſt conducted me: and with glory thou haſt received me. For what have I in heaven? And beſides thee what do I deſire upon earth? For thee my fleſh and my heart hath fainted away: thou art the God of my heart: and the God that art my portion for ever. For behold they that go far from thee ſhall periſh.--But O it is good for me to ſtick cloſe to my God, to place my hope in the Lord God: that I may *eternally* declare all thy praiſes in the gates of the *heavenly* Sion.' O teach me, dear Lord the like affections of divine love.

Pſalm

Pſalm lxxiii. 'Remember thy congregation *(thy church)* which thou haſt poſſeſſed from the beginning.--How long O God ſhall the enemy reproach, &c. But God is our king before ages, he hath wrought ſalvation for us in the midſt of the earth.--Thine is the day, and thine is the night, thou haſt made the morn and the ſun--the ſummer and the ſpring were formed by thee.--O deliver not up to beaſts the ſouls that confeſs to thee, and forget not to the end the ſouls of thy poor. Have regard to thy covenant *(with thy people)*.--Ariſe O God, and judge thy own cauſe againſt their enemies.' Chriſtians, ſee here in what manner we are to pray againſt the perſecutors of God's Church; with an entire confidence in his almighty power, in his goodneſs, his mercy, and his truth.

Pſalm lxxiv. 'I have ſaid to the wicked, do not act wickedly.--Speak not iniquity againſt God. For neither from the eaſt, nor from the weſt, nor from the deſart hills *(ſhall any help come to protect you againſt his juſtice.)* For God is the Judge.--In the hand of the Lord there is a cup of vengeance--*of which* all the ſiners of the earth ſhall drink.' Hear ye wicked and tremble.

Pſalm lxxv.--In Judea God is known: his name is great in Iſrael: and his place is in peace: and his abode in Sion, &c. Thou enlighteneſt wonderfully from the everlaſting hills.--All the fooliſh of heart were troubled. They have ſlept their ſleep: and all the men of riches have found nothing in their hands. At thy rebuke O God of Jacob, they have all ſlumbered that mounted on horſeback. Thou art terrible and who ſhall reſiſt thee.--The earth trembled and was ſtill, when God aroſe in judgment--vow ye and pay to the Lord your God--to him that is terrible, and who taketh away the ſpirit of princes: to the terrible with the kings of the earth.' Hear ye great ones and give glory to God: fear this great King and

ſerve him: for he is the king of kings, whom no one can withſtand.

Pſalm lxxvi. ‘ I cried to the Lord, and he gave ear to me--in the day of my trouble, I ſought God--and I was not deceived, My ſoul refuſed to be comforted: I remember'd God, and was delighted.--My eyes prevented the watches--I had in my mind the eternal years; and I meditated in the night with my own heart--will God then caſt off for ever--or will he forget to ſhew mercy.--And I ſaid: now have I begun: this is the change of the right hand of the moſt High.-Thou art the God that doſt wonders.-The waters ſaw thee, O God the waters ſaw thee, and they were afraid-thy lightnings enlightened the world: the earth ſhook and trembled--Thou haſt conducted thy people like *a flock of* ſheep by the hand of Moſes and Aaron.’ O thou art great O God, and greatly to be praiſed: and thy mercies are over all thy works. Let us then ever remember thee; let us meditate on thee, and cry to thee night and day; and never forget the eternal years to come.

Pſalm lxxviii. ‘ Remember not *(O Lord)* our former iniquities: *but* let thy mercies ſpeedily pre- [illegible] exceeding poor *and miſerable*: Help us O God, our Saviour and for the glory of thy name, O Lord deliver us; and forgive us our ſins for thy name's ſake.’ See here my ſoul the prayer of a true penitent, and let it be thy prayer at all times.

Pſalm lxxix. ‘ Convert us O God, and ſhew us thy face, and we ſhall be ſaved, O Lord God of hoſts, how long wilt thou be angry *with* theſe *nations*. Thou haſt brought *hither* a vineyard,—Thou planteſt the roots thereof, and it filled the land, &c. *But now* thou haſt broken down the hedge thereof,—The boar out of the wood hath laid it waſte, and a ſingular wild beaſt hath devoured it. O Turn again *O Lord* God of hoſts, look down from heaven and

ſee, and viſit this vineyard, &c. O Lord God of hoſts convert us.' Amen. Amen.

Pſalm lxxxiii. 'How lovely are thy tabernacles, *(the place of thy eternal abode)* O Lord of hoſts! My ſoul longeth and fainteth for the courts of the Lord, my heart and my fleſh have rejoiced in the living God.' (O when ſhall my ſoul be eternally with him! In the mean time I deſire to leave my heart upon his altar, as a holocauſt, there to burn and to be conſumed in the flames of his love: envying the turtles and the little birds, whoſe young ones, by the divine law were ordered to be offered in ſacrifice on God's altar.) 'O bleſſed are they that dwell in thy heavenly houſe O Lord: their *happy employment* ſhall *be to* praiſe thee for ever and ever. *In the mean time*, bleſſed is the man whoſe help is from thee: *and who* in his heart hath diſpoſed to aſcend by ſteps *to thee, enabled by thy* bleſſing to go *on* from virtue to virtue, *till he comes to* ſee *thee* the God of gods in *thy heavenly* Sion,-- For better is one day in thy courts above thouſands. *And even here below* I have choſen to be an abject, *and to have the meaneſt place*, in the *ſervice and in the ſpiritual* houſe of my God, rather than to dwell *in the higheſt honors* in the tabernacles of ſiners. *For our great* God loveth mercy and truth: the Lord will give both grace and glory. O Lord of hoſts, bleſſed is the man that truſteth in thee.' O my ſoul that theſe were always our ſentiments!

Pſalm lxxxiv. *Lord thou haſt bleſſed thy land*, &c. (by the coming of Chriſt, to deliver us from all our evils and to bring us all good.) *I will hear what the Lord God will ſpeak in me:* (by attending to his voice in my interior) *for he will ſpeak peace to his people*, &c. *Mercy and truth have met each other* (in the incarnation of the Son of God) *juſtice and peace have kiſſed.* O bleſſed for ever be this our great deliverer for all his graces and mercies to us!

Pſalm lxxxvi. *Glorious things are ſaid of thee, O city of God!* O heavenly Jeruſalem! O when ſhall my ſoul come to ſee the good things of the Lord within thy gates?

Pſalm lxxxviii. 'The mercies of the Lord I will ſing for ever, I will ſhew forth thy truth to all generations.--The heavens ſhall confeſs thy wonders O Lord, and thy truth in the church of the Saints.--O Lord God of hoſts, who is like to thee? Thou art mighty O Lord, and thy truth is round about thee. Thou ruleſt the power of the ſea, &c. Thou haſt humbled the proud one *(Lucifer)*--thou haſt ſcattered thy enemies. Thine are the heavens, and thine is the earth, &c. Juſtice and judgment are the preparation of thy throne: Mercy and truth ſhall go before thy face. Bleſſed *then* is the people that knoweth jubilation, *(that maketh thy praiſe their eternal theme, for)* they ſhall walk O Lord *for ever* in the light of thy countenance: and in thy name they ſhall rejoice all the day long, *(even in the ſight and enjoyment of thee; for the long day of a happy eternity.)* Bleſſed be the Lord for ever more. So be it. So be it.' O learn thou my ſoul ever to praiſe thy Lord in this manner; and to ſing forth his mercies to thee, all thy life long, as thou hopeſt to do for all eternity.

Pſalm lxxxix. 'Lord, thou haſt been our refuge from generation to generation---from eternity and to eternity thou art God--a thouſand years in thy ſight are but as yeſterday which is paſt and gone.-- In the morning *man* ſhall grow up like graſs--in the evening he ſhall fall down, grow dry, and wither.--The days *(of man)* are threeſcore and ten years: but if in the ſtrong they be fourſcore years, what is more of them is labor and ſorrow. *(O deſpiſe then my ſoul all that is temporal, and ſet thy whole hearts upon that which is eternal.)* Who knoweth the power of thy anger, &c. Return O Lord, how long *(wilt thou be angry?)*

And

And be thou entreated in favor of thy ſervants.--- Look upon thy ſervants and upon their works, and direct their children: And let the brightneſs of the Lord our God be upon us; and direct thou the works of our hands over us: yea the work of our hands do thou direct.' O let this be our daily prayer.

Pſalm xc. 'He hath given his Angels charge over thee, to keep thee in all thy ways.---Thou ſhalt walk upon the aſp and the baſiliſk; and thou ſhalt trample under foot the lion and the dragon.' O Chriſtian ſouls fear nothing then, but the offending ſo great, and ſo good a God. If he be with you, no one can hurt you.

Pſalm xciv. 'Come let us praiſe the Lord---let us adore and fall down, and weep before the Lord that made us: for he is the Lord our God.---To day if you ſhall hear his voice, harden not your hearts, &c. *leſt he* ſwear to you in his wrath, *(as he did to the ſtiff-necked Iſraelites in the wilderneſs,) that* you ſhall not enter into his *eternal* reſt.' O let thy mercy O Lord keep us from being at any time ſo miſerable, as to harden our hearts againſt thy calls, and ſo exclude ourſelves from thy eternal reſt.

Pſalm ci. 'Thou art always the ſelf ſame; and thy years ſhall not fail.' O unchangeable eternity.

Pſalm cii 'Bleſs the Lord O my ſoul, and let all that is within me *praiſe* his holy name: Bleſs the Lord, O my ſoul, and *ſee thou* never forget all he hath done for thee.---Bleſs the Lord all ye his Angels, &c. Bleſs the Lord all his works, in every place of his dominion: O my ſoul, bleſs thou the Lord.' O this ought to be our perpetual employment, both in time and eternity.

Pſalm ciii. 'Bleſs the Lord, O my ſoul: O Lord my God, thou art exceedingly great. Thou haſt put on praiſe and beauty, &c. Who makeſt the clouds thy chariot, who walkeſt upon the wings of

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the winds: who makeſt thy Angels ſpirits, and thy miniſters a burning fire: who haſt founded the earth upon its own baſes, &c. How great are thy works, O Lord? Thou haſt made all things in wiſdom: the earth is filled with thy riches: ſo is this great ſea which ſtretcheth wide its arms: there are creatures little and great without number, &c. May the glory of the Lord endure for ever.---I will ſing to the Lord as long as I live. I will ſing praiſe to my God, while I have my being.---I will ever take delight in the Lord' Chriſtians let theſe be always our diſpoſitions: Let us praiſe our God at all times.

Pſalm civ. 'Give glory to the Lord, and call upon his name.---Seek ye the Lord, and be ſtrengthened, ſeek his face evermore, by attending always to his divine preſence, and by ever praiſing and invoking him.

Pſalm cv. 'Give glory to the Lord, for he is good, for his mercy endureth for ever. Who ſhall declare the powers *(the mighty works)* of the Lord! Who ſhall ſet forth all his praiſes?---We have ſined with our fathers, we have acted unjuſtly, we have wrought iniquity, &c. Save us O Lord, our God, and gather us together from among the nations; that we may give thanks to thy holy name; and extol thy mercies.' O 'tis juſt we ſhould in this manner ever join with the praiſes of God, the confeſſion of our ſins and the imploring his mercy!

Pſalm cvi. 'Give glory to the Lord; for he is good, for his mercy endureth for ever. Let them ſay ſo that have been redeemed by the Lord, &c. O let the mercies of the Lord give glory to him, and his wonderful works to the children of men.' Do thou my ſoul ſay ſo for ever, and ſee thou never forget the wonders of his mercy, wrought in favor of thee.

Pſalm cix. *The Lord* God the Father *ſaid to my Lord,* (his Son Chriſt Jeſus, Lord of David and of all)

all) *ſit thou at my right hand*, as Sovereign king, and Judge of all; *until* I ſubject all things to thee, *and make thy enemies thy foot-ſtool*; either by attracting them, in my mercy, to thy feet, to yield themſelves up eternally to thee, by faith, and obedience: or by giving them up in my juſtice, to be cruſhed, and troden down by thee eternaly, for their obſtinate impenitence. *The Lord will ſend forth the* royal *ſcepter of thy power*, (thy ſpiritual empire) *out of Sion* where thy reign ſhall begin, which from thence ſhall be propagated throughout the earth, and ſubdue all *thy enemies*. For *with thee* is all power and *principality*--- and *from the womb of* my Divinity *have I begoten thee, before the day-ſtar, and* the whole creation. (O the eternal word!) *The Lord hath ſworn* to thee, O Chriſt *and be ſhall not repent of it*, that *thou art a prieſt* (and king) *for ever according to the order of Melchiſedech*: with the fulneſs of all both kingly and prieſtly power, to be executed amongſt all nations. Bow down then my ſoul, and ſubject all thy powers to this great king and high prieſt: but learn alſo an imitation of his humility, his meekneſs and his patience, under the ſufferings of his mortal life: *for he* ſhall ſtoop by humility *to drink of the* afflictions and tribulations; *therefore ſhall be lift up the head*, and be eternally exalted: and ſo all they that ſhall, with the like diſpoſitions, drink of Chriſt's cup of humiliations and afflictions here upon earth ſhall alſo be exalted, and glorified with him eternaly in heaven.

Pſalm cx. *I will confeſs*, that is, I will give *praiſe* and glory to *thee O Lord, with my whole heart*, all the days of my life; and I will for ever aſſociate myſelf *with the juſt and the congregation* of all them that praiſe thee, whither in heaven or on earth. For great and admirable are all *the works of the Lord, ſought out*, that is, contrived in the moſt exquiſite manner to

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anſwer the end for which they were all made, and to obey all his wills. Every *work* of *his* calls upon us to give *praiſe* and glory to him; and declares his *magnificence.* But O the wonderful *memorial,* that this *gracious and merciful Lord* hath bequeathed to us, of our redemption, in the abridgment of all *his wonders,* the food of life which *he hath given to them that fear him,* (in the moſt ſacred myſteries) O *he will be mindful for ever of his covenant* with his church; *he will* not ceaſe *to ſhew forth to his people his mighty works---the works of his hands are truth and judgment,* they are full of verity and equity. *All his commandments are* moſt right and *faithful,* they never fail, nor impoſe upon any one, they are *ſtrongly eſtabliſhed for ever and ever---Holy and terrible is his name: the fear of the Lord is the begining of wiſdom:* yea the trueſt and choiceſt wiſdom: and a *good underſtanding,* ſhall ever wait on *all them* that follow in practice this holy fear: *his praiſe continueth for ever and ever.* My ſoul let theſe be always thy ſentiments.

Pſalm cxi. Shews forth the happineſs of all them that ſerve God in good earneſt. *Bleſſed is the man that feareth the Lord,* not with a ſervile, but a filial fear, and ſo as to *delight exceedingly in his commandments,* and to love him with his whole heart. *His ſeed---ſhall be bleſſed. Glory and wealth ſhall be in his houſe: and his juſtice remaineth for ever* (for the offſpring of the righteous ſhall proſper.) Even *in* the times of *darkneſs* and difficulties *a light* from God ſhall *ariſe* in favor of the *righteous*; in conſideration of the works of *mercy* they have exerciſed: theſe ſhall recommend them both to God and to man; ſo that they *ſhall not be moved for ever: they ſhall be in everlaſting remembrance* with men, and *ſhall not fear the evil hearing* of the ſentence of condemnation from God. Their *heart* is ever *ready to hope in the Lord,* who is their ſure refuge and ſtrength, and will give

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them the victory over all their enemies. They ſhall continue to *diſtribute* large alms *to the poor*, and their *juſtice* ſhall go proſperouſly on; till it brings them to be exalted in everlaſting glory. Whilſt the *wicked* ſhall *pine away* with envy and vexation, and all their projects and *deſires ſhall periſh*, and end in a miſerable eternity.

Pſalm cxii. 'Praiſe the Lord ye children: praiſe ye the name of the Lord. Bleſſed be the name of the Lord from henceforth now and for ever. From the riſing of the ſun to the going down of the ſame, the name of the Lord is worthy of praiſe. The Lord is high above all nations, and his glory above the heavens. Who is as the Lord our God, who dwelleth on high; and looketh down on the low things *(the little and humble)* in heaven and in earth?--Lifting up the poor from the dunghil *(of ſin and miſery)* to place him with the princes of his people.' Has not thy Lord done ſo with thee my ſoul, without any merits of thine? O glory be to his mercy and goodneſs for evermore.

Pſalm cxiii. 'The ſea ſaw and fled away, *the* Jordan was turned back--At the preſence of the Lord the earth was moved; at the preſence of the God of Jacob; who turned the rock into pools of water--*(O great and glorious is his name!)* Not to us Lord, not to us but to thy name give glory.' O propagate the glory of thy name O Lord throughout the univerſe: ſubject all nations and all hearts to the reign of thy love.

Pſalm cxiv. 'The ſorrows of death have compaſſed me, and the perils of hell have found me--The Lord is the keeper of little ones: I was humbled, and he delivered me: *(ſee my ſoul that humility is the way to be delivered from all thy evils.)* Turn *then* my ſoul into thy reſt, *(the place of thy true repoſe within,)* for the Lord hath been exceeding good to thee, &c.' yes my ſoul ever ſeek thy reſt within thy interior, by

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recollecting thyſelf there in thy God, who chooſes for his eternal abode the very center of thy heart.

Pſalm cxv. 'What ſhall I render to the Lord, for all that he hath rendered to me? I will take the chalice of ſalvation *(the cup of ſufferings, preſented to me by my Saviour)* and I will call upon the name of the Lord. I will pay my vows to the Lord, before all his people: precious in his ſight is the death of his Saints.--Thou haſt broken my bonds; I will ſacrifice to thee the ſacrifice of praiſe, &c.' O how well does this canticle become the martyrs, and all that ſuffer for juſtice and truth!

Pſalm cxvi. *The truth of the Lord remaineth for ever.* Walk thou, my ſoul with God in truth, and thou ſhalt alſo remain with him for ever.

Pſalm cxvii. '*Tis good to truſt in the Lord, rather than to truſt in princes--The Lord is my ſtrength and my praiſe; and he is become my ſalvation.--This is the day (*of *Chriſt's exaltation)* which the Lord hath made.--O praiſe ye *then* the Lord, for he is good, for his mercy endureth for ever.' O my ſoul, let his praiſe be always in thy mouth.

Pſalm cxviii. In this Pſalm (which is daily repeated by the church, in the canonical hours of the divine office) the excellency of the law, and of the commandments of God; and the love and obſervance of them, is inculcated in almoſt every one of the 176 verſes of which it is compoſed:--We ſhall only point out ſome remarkable ſentences, out of each diviſion, as it ſtands diſtributed in the divine office.

1. 'O that my ways may ever be directed *(by thee O Lord)* to keep thy juſtifications *(thy precepts, by which thou makeſt us juſt.)*--With my whole heart have I ſought after thee--thy words have I hid in my heart *(that I may never loſe them.)*--Bleſſed art thou O Lord: O teach me thy juſtifications.---I will meditate always on thy commandments--I will not forget thy words;

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2. ‘ I am a ſojourner upon earth, (*a pilgrim in this vale of tears,*) O hide not thy Commandments from me (*let me ever travel by their light.*)---My ſoul hath coveted to long for thy juſtifications at all times --I have run the way of thy commandments, when thou didſt enlarge my heart, (*by love.*)

3. ‘ Incline my heart unto thy teſtimonies, and not to covetouſneſs. (*O keep me from the unhappy love of mammon.*) Turn away my eyes that they may not behold vanity, &c.

4. ‘ A fainting hath taken hold of me, becauſe of the (*multitude of the*) wicked that forſake thy law, (*to their own deſtruction.*) Thy juſtifications were the ſubject of my ſong, (*my joy and my comfort,*) in the place of my pilgrimage. ‘Even in the night I have remember'd thy name O Lord--O Lord my portion --I am ready--to keep thy commaandments.--I roſe at midnight to give praiſe to thee--I am a partaker with all them that fear thee, and that keep thy commandments.’

5. ‘ Before I was humbled I offended--It is good for me that thou haſt humbled me, that I may learn thy juſtifications.--In thy truth, thou haſt humbled me. O let thy mercy be for my comfort.’

6. ‘ The wicked have told me fables: but not as thy law: All thy ſtatutes are truth.--Forever O Lord, thy word ſtandeth firm in heaven: thy truth unto all generations--by thy ordinance the day goeth on: for all things ſerve thee.--Thy juſtifications I will never forget--I am thine; ſave thou me, &c.’ ‘O let no one take me out of thy hands.

7. ‘ O how have I loved thy law O Lord, ’tis my meditation all the day long.--How ſweet is thy word to my palate, more (*delicious*) than hony to my mouth--Thy word is a lamp to my feet, and a light to my paths.--I have purchaſed thy teſtimonies for an inheritance for ever: becauſe they are the joy of my heart. I have inclined my heart to do thy juſtifica-

tions for ever; for the ſake of the reward.' Which is nothing leſs than thyſelf.

8. 'Pierce thou my fleſh with thy holy fear--I am thy ſervant! O give me underſtanding, that I may know thy teſtimonies.' That I may ever know and do thy holy will.

9. *Thou art juſt O Lord and thy judgment is always right.*

10. 'My eyes (*directed*) to thee have prevented the morning; that I might meditate on thy words--Thou art near O Lord (*to them that ſeek thee*) and all thy ways are truth.

11. 'Seven times a day have I given praiſe to thee --Much peace have they that love thy law: and to them there is no ſtumbling block--my ſoul ſhall live, and ſhall praiſe thee--I have gone aſtray, like a ſheep that is loſt: ſeek thou thy ſervant, becauſe I have not forgoten thy commandments.' Oh that theſe were always our diſpoſitions! Oh my ſoul, that this love of the divine law were always deeply imprinted in thy heart!

Pſalm cxix. 'Wo is me that my ſojourning is prolonged:' in this land of ſin and miſery. O when ſhall I be called home from this baniſhment.

Pſalm cxx. 'My help is from the Lord, who made heaven and earth.' O he in his good time will be my deliverer.

Pſalm cxxi. 'I rejoiced at the things that have been ſaid to me: We ſhall go into the houſe of the Lord,' to dwell with him for eternal years: Haſten O Lord that happy day.

Pſalm cxxv. 'They that ſow in tears ſhall reap in joy.' What comfort for them that labor here in the vineyard of their Lord, provided they *walk in truth* before him?

Pſalm cxxvi. 'Except the Lord build the houſe, they labor in vain that build it.--It is vain for you to riſe before light.' Ah! my ſoul nothing can be done by

thee, or for thee, to any good purpoſe, without the grace and bleſſing of the Lord.

Pſalm cxxvii. 'Bleſſed are all they that fear the Lord.--Yea bleſſed ſhall they be for evermore.

Pſalm cxxviii. 'Many a time have they fought againſt me, from my youth: let Iſrael now ſay: Many a time have they fought againſt me from my youth: but they could not prevail over me -- Let them all be confounded, and turned back, that hate Sion, (*the Church of Chriſt.*) Let them be as graſs upon the tops of houſes, &c.' O ſuch ſhall be the end of all that perſecute God's people.

Pſalm cxxix. 'With the Lord there is mercy. and with him plentiful redemption.' O 'tis in this plentiful redemption, thro' the blood of Chriſt, is all our hope, both for the living, and the dead!

Pſalm cxxxi. 'This is my reſt for ever and ever: here will I dwell, for I have choſen it.' O my ſoul, the place of thy true reſt for ever and ever, is thy God, and his holy will. O chooſe this; and thou ſhalt live for ever, with the ever living God.

Pſalm cxxxii. 'Behold how good and pleaſant it is for brethren to live together in unity, (*O happy religious unity!*) For there the Lord hath commanded a bleſſing, and life for ever more.' Yes our God is *unity*, *verity*, and *charity*: where theſe are, there God is for evermore.

Pſalm cxxxiii. 'Behold now bleſs ye the Lord, all ye ſervants of the Lord, you who ſtand in the houſe of the Lord *(even in his heavenly tabernacle)*--- in the nights (*whilſt we are aſleep*) liſt ye up your hands to the holy places *(of his ſanctuary above)* and bleſs ye the Lord *(to ſupply our defects, and there make for us this prayer,)* may the Lord out of Sion bleſs you, even he that made heaven and earth.' Chriſtians, let this be always our evening prayer.

Pſalm cxxxvi. *Upon the banks of the rivers of Babylon* (the fleeting ſtreams of this wretched world) *we*

ſat, and we wept, when we remember'd (our unhappy captivity, and our diſtance from *thee O Sion* (our true home in our heavenly country) *On the willows* (the melancholy trees which grow) *in the midſt thereof, we hung up our* muſical *inſtruments*, (having no heart to play on them.) *For there they that led us into captivity--ſaid: Sing ye to us a hymn of the ſongs of Sion. But how ſhall we ſing the ſong of the Lord* (the ſacred canticles of the divine praiſes) *in a ſtrange land* (enſlaved in this land of miſery and ſin, and at ſo great a diſtance from the houſe of God, in our true country.) *O If I ever forget thee O Jeruſalem* (O city of God above) *let my right hand be forgoten--if I make not Jeruſalem the begining* (the principal ſubject) *of my joy.* See my ſoul, what ought to be thy ſentiments, whilſtthou ſiteſt a captive far from thy true home in the midſt of this Babylon of the world: O how *miſerable* indeed is this *daughter of Babylon*, and all her admirers; O let us never be of this number.

Pſalm cxxxvii. 'I will praiſe thee O Lord, with my whole heart--I will ſing praiſes to thee in the ſight of the Angels, I will worſhip towards thy holy temple; and I will give glory to thy name; for thy mercy, and for thy truth.--May all the kings of the earth give glory to thee.--For the Lord is high, and looketh on the low (*the humble*) *but* the high (*the proud*) he knoweth afar off: (*deſpiſing them, and ſetting them at a great diſtance from him.*) If I ſhall walk in the midſt of tribulation, thou ſhalt enliven me.--Thy mercy, O Lord, endureth for ever: O deſpiſe not I beſeech thee the works of thy hands.' O my ſoul, let us ever join in this prayer and praiſe.

Pſalm cxxxviii. 'Whither ſhall I go from thy Spirit? Or whither ſhall I flee from thy face (*from thy preſence.*) If I aſcend up into heaven thou art there. If I deſcend into hell thou art there. If I take to me the wings of the morning, and dwell in the uttermoſt parts of the ſea: Even there alſo ſhall thy hand lead me:

me: and thy right hand ſhall hold me.--Darkneſs ſhall not be dark to thee, and night ſhall be as light as the day: the darkneſs thereof, and the light thereof are alike to thee.' O my ſoul ever remember theſe great truths: Have always the preſence of thy God before thy eyes, and ever rejoice under his protection.

Pſalm cxl. 'Let my prayer be directed as incenſe in thy ſight.--Set thou a watch, O Lord, before my mouth, and a door round about my lips.--Not to make excuſes in ſins, with men that work iniquity.--Keep me from the ſnare, that they have laid for me.' O Lord do thou keep me from all them that ſeek the deſtruction of my ſoul.

Pſalm cxli. 'I cried to thee, O Lord, thou art my hope, my portion in the land of the living.--Bring my ſoul out of priſon, that I may praiſe thy name. O when ſhall my ſoul be delivered from her long impriſonment, to ſee thee, love thee, and praiſe thee, O my God, in the true land of the living.

Pſalm cxlii. 'Hear O Lord my prayer: and enter not into judgment with thy ſervant: for in thy ſight no man living ſhall be juſtified.--I ſtretched forth my hands to thee--my ſoul is as earth without water to thee.--Hear me ſpeedily O Lord.--Turn not away thy face from me.--Cauſe me to hear thy mercy.--Make the way known to me wherein I ſhould walk--Deliver me from all my enemies.--Teach me to do thy will, for thou art my God.' O let this, my ſoul, be thy perpetual prayer.

Pſalm cxliii. 'Man is like to vanity: his days paſs away like a ſhadow--They (*deluded worldlings*) have called the people happy that hath theſe things (*honours, riches,* and *pleaſures,*) but happy *indeed* is that people whoſe God is the Lord.' Ah! none of thoſe vain toys can ever make thee happy, my ſoul: for thou waſt made for thy God! and in him alone canſt thou find a true repoſe.

Pſalm cxliv. 'Great is the Lord, and greatly to be praiſed: and of his greatneſs there is no end. The Lord is gracious and merciful, patient and plenteous in mercy. The Lord is ſweet to all: and his tender mercies are over all his works. Let all thy works, O Lord, praiſe thee: and let thy Saints bleſs thee.--Thy kingdom is a kingdom of all ages: and thy dominion endureth throughout all generations. The Lord is faithful in all his words, and holy in all his works--The Lord is nigh unto all them that call upon him: to all them that call upon him in truth. He will do the will of them that fear him; and he will hear their prayer, and will ſave them. The Lord keepeth all them that love him.--Let all fleſh bleſs his holy name for ever and ever.' O let his own tender mercies give glory to him for ever, and all his wonderful ways in favor of the children of men. *Amen. Amen.*

Pſalm cxlv. 'Praiſe the Lord, O my ſoul: in my *whole* life I will praiſe the Lord, yea I will ſing to my God as long as I ſhall be. Put not your truſt in princes; in the children of men, in whom there is no ſalvation. His ſpirit (*the ſoul of a prince*) ſhall go forth (*in death*) and he ſhall return into his earth: in that day all their thoughts (*and deſigns*) ſhall periſh (*and come to nothing.*) Bleſſed is he who hath the God of Jacob for his helper: whoſe hope is in the Lord his God, who made heaven and earth--who keepeth truth for ever.' O how vain then is he who puteth his truſt in a mortal man; and forgets his God, whoſe mercy and truth endureth for ever.

Pſalm cxlviii. 'Praiſe ye the Lord from the heavens.--Praiſe ye him all his Angels--For he ſpoke and they were made: he commanded, and they were created--(O *may all his creatures bleſs him for ever.*) Praiſe ye the Lord from the earth--Kings and all people, princes and judges, young men and maidens, &c. O *let all* praiſe the name of the Lord. *Amen. Amen.*

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Pſalm cl. 'Let every ſpirit praiſe the Lord. Alleluja.'--Yea let every thing that has breath, bleſs the Lord: and let every breath we take give glory to his name. And may both heaven and earth be ever full of his praiſe. *Amen.*

PROVERBS

CHAP. I. v. 7. 'The fear of the Lord is the begining of wiſdom.' 'Tis the choiceſt wiſdom, far exceling all the learning of the ſages of this world, and all human ſciences. v. 8. *Hear* then O *my ſon the inſtructions* of this true wiſdom; and lay them up in thy heart; v. 9. *That grace may be added to thy head*, &c. But beware of being led out of this true way of life, by the ſuggeſtions or examples of the wicked. v. 10. *If ſiners ſhall entice thee conſent not to them*, v. 11. But *reſtrain thy foot from their paths* for they lead to death. Yea v. 18. *They lye in wait for their own blood*; *and practiſe deceits againſt their own ſouls.* v. 19. *So the ways of every covetous man*, (who loves his mony more than his God,) *deſtroy the ſouls of* them that are poſſeſſed with this vice. v. 20. *Wiſdom preacheth abroad*, -- v. 22. *O children how long will you love childiſhneſs*, (Ah what elſe are all the objects of your fond affections! and how long ye *fools* will you *covet the things that are hurtful.* v. 23. *Turn ye at my reproof.* Be converted from your folly, and embrace the ways of wiſdom, while you have time otherwiſe mark what follows. v. 24. 'Becauſe I called, and you refuſed *to hearken to me:* I ſtretched out my hand, and there was none of you that regarded *me.* v. 25, You have deſpiſed all my counſels, and neglected my reprehenſions. v. 26. I alſo will laugh in your deſtruction -- v. 27. When ſudden calamity like a tempeſt ſhall fall on you, and tribulation

tribulation and diſtreſs ſhall come upon you. v. 28. Then ſhall they call upon me and I will not hear. -- v. 29. Becauſe they have hated inſtruction and received not the fear of the Lord. -- v. 31. Therefore they ſhall eat the fruit of their own way, and ſhall be filled with their own devices. v. 32. The proſperity of fools ſhall deſtroy them, *by being the occaſion of their ruin.*' O my ſoul let us always give ear to the preaching of heavenly wiſdom. Let us ever correſpond with the divine calls and graces; leſt we come to be overtaken with God's judgments and repent when 'tis too late.

Chap. ii. *v.* 3. ' My ſon if thou ſhalt call for true wiſdom, and incline thy heart to prudence. v. 4. If thou ſhalt ſeek for her as for mony, and ſhalt dig for her as for a treaſure. v. 5, Then ſhalt thou underſtand the fear of the Lord, and ſhalt find the knowledge of God. v. 6. Becauſe the Lord giveth wiſdom, *to them that ſeek it in earneſt.* v. 9. Then ſhalt thou underſtand juſtice and judgment, and equity, and every good path. v. 10. If *true* wiſdom ſhall enter into thy heart, and knowledge pleaſe thy ſoul. v. 11. Counſel ſhall keep thee and prudence ſhall preſerve thee. v. 12. *That* thou mayſt be delivered from the evil way, and from the man that ſpeaketh perverſe things, (*evil teachers or libertines*) who leave the right way *of light and truth,* and walk by dark ways, &c. v. 16. That thou mayſt be delivered from the ſtrange woman (*from adultery, whether carnal or ſpiritual*) who v. 18. hath forgotten the covenant of her God. For her houſe inclineth unto death, and her paths to hell. v. 19. None that go into her ſhall return again; neither ſhall they take hold of the paths of life.' See my ſoul how difficult it is, for them that give themſelves up to this *ſtrange woman* (either by luſt or hereſy) to recover the ways of life any more. Embrace then true wiſdom, and ſhe ſhall be thy keeper. v. 20. ' That thou mayſt walk in a good way;

and

and mayſt keep the paths of the juſt. v. 21. For they that are upright ſhall dwell in the earth. -- v. 22. But the wicked ſhall be deſtroyed -- and ſhall be taken away from it.'

Chap. iii. *v.* 1. 'My ſon forget not my law, and let thy heart keep my commandments. v. 2. For they ſhall add to thee length of days, and years of life and peace. v. 3. Let not mercy and truth leave thee, put them about thy neck, and write them in the tablets of thy heart. *v.* 4. And thou ſhalt find grace and good underſtanding before God and men. *v.* 5. Have confidence in the Lord with all thy heart and lean not (*depend not*) upon thy own prudence. *v.* 6. In all thy ways think on him, and he will direct thy ſteps. *v.* 7. Be not wiſe in thy own conceit, fear God and depart from evil. -- *v.* 9. Honor the Lord with thy ſubſtance, and give him of the firſt of all thy fruits. *v.* 10. And thy barns ſhall be filled with abundance, and thy preſſes ſhall run over with wine. *v.* 11. My ſon, reject not the correction of the Lord, and do not faint when thou art chaſtized by him. *v.* 12. For whom the Lord loveth he chaſtiſeth, and as a father in the ſon he pleaſeth himſelf. *v.* 13. Happy is the man that findeth wiſdom. -- *v.* 15. She is more precious than all riches: and all the things that are deſired *by worldlings* are not to be compared with her. v. 16. Length of days is in her right hand, and in her left hand riches and glory. *v.* 17. Her ways are beautiful ways, and all her paths are peaceable. *v.* 18. She is a tree of life to them that lay hold on her (*the fruit of which makes men live for ever,*) and he that ſhall retain her is bleſſed.' O my God give to us all this heavenly wiſdom, which teaches us to know thee, and to love thee; and which brings us to be eternally with thee. *v.* 21. 'My ſon, let not theſe things depart from thy eyes: keep the law and counſel (*of wiſdom.*) *v.* 22. And there ſhall be life to thy ſoul and grace to thy mouth. *v.* 23. Then ſhalt thou

thou walk confidently in thy way, and thy foot ſhall not ſtumble. v. 24. If thou ſleep thou ſhalt not fear thou ſhalt reſt, and thy ſleep ſhall be ſweet.-- v. 26. For the Lord will be at thy ſide, and will keep thy foot that thou be not taken.' O how happy then are all they that with their whole heart love and ſeek this true wiſdom! v. 31.' Envy not the unjuſt man, and do not follow his ways. v. 32. For every mocker is an abomination to the Lord, and his communication is with the ſimple, *the humble, harmleſs and upright.* v. 34. He ſhall ſcorn the ſcorners, and to the meek he ſhall give grace.

Chap. iv. *v.* 4. ' Let thy heart receive my words, keep my commandments, and thou ſhalt live. *v.* 5. Get wiſdom, get prudence, forget not -- v. 6. forſake her not, and ſhe ſhall keep thee, love her, and ſhe ſhall preſerve thee. v. 7. The begining of wiſdom, get wiſdom-- v. 8. Take hold on her, and ſhe ſhall exalt thee: thou ſhalt be glorified by her, when thou ſhalt embrace her. v. 9. She ſhall give to thy head encreaſe of graces, and protect thee with a noble crown. v. 13. Hear O my ſon and receive my words that years of life may be multiplied to thee: *followed by thoſe eternal years that know no end, in the land of the living.* v. 11. I will ſhew thee the way of wiſdom and equity. v. 12. Which when thou ſhalt have entered, thy ſteps ſhall not be ſtraitened, and when thou runeſt thou ſhalt not meet a ſtumbling block: *or ſcandal to make thee fall into ſin.* v. 13. Take hold on inſtruction, leave it not, keep it, becauſe it is thy life. v. 14. *But* be not delighted in the paths of the wicked. -- v. 15. *Flee far* from their ways.-- v. 17. *who* eat the bread of wickedneſs, -- v. 18. The path of the juſt as a ſhining light, (*as the light of the morning*) goeth forward and encreaſeth even to perfect day. v. 19. The way of the wicked is darkſom: they know not where they fall. v. 20. My ſon hearken to my words. v. 21. Keep them.

them in the midſt of thy heart: v. 22. For they are life to thoſe that find them, and health to all fleſh. v. 23. With all watchfulneſs keep (*guard*) thy heart, becauſe life iſſueth out from it. v. 24. Remove from thee a froward mouth: and let detracting lips be far from thee v. 25. Let thy eyes look ſtraight on, *by ſimplicity and purity in thy intention and affection:* and the eye lids go before *thy ſteps by walking warily and cautiouſly.* v. 26. make ſtraight the path for thy feet, *the holy will and law of God,* and all thy ways ſhall be eſtabliſhed. v. 27 Decline not to the right hand, nor to the left, turn away thy foot from evil. -- *And* he will make thy courſes ſtraight, he will bring forward thy ways in peace.

Chap. v. *v.* 1. 'My ſon, attend to my wiſdom-- v. 2. That thou mayſt keep thoughts *and* thy lips may preſerve inſtruction. *But O beware* of the deceit of a woman. v. 3. *For* the lips of a harlot are like a honycomb -- v. 4. But her end is as bitter as wormwood, and ſharp as a two edged ſword. v. 5. Her feet go down unto death, and her ſteps go in as far as hell.' Such are the dreadful conſequences of yielding to ſins of impurity. O flee then from all the dangerous occaſions. v. 8. 'Remove thy way far from her, and come not nigh the doors of her houſe. But ever remember that, v. 21. The Lord beholdeth the ways of man, and conſidereth all his Steps. v. 22. *And that* the *wicked man ſhall be* caught in his own iniquities, *and* faſt bound with the ropes of his own ſins v. 23. *And* he ſhall die, becauſe he hath not received inſtruction, and in the multitude of his folly he ſhall be deceived.

Chap. vi. v. 6. 'Go to the ant O ſluggard, and conſider her ways, and learn wiſdom. v. 7. Which although ſhe hath no guide, nor maſter, nor captain v. 8. Provideth her meat for herſelf in the ſummer and gathereth her food in the harveſt. v. 9. How long wilt thou ſleep, O ſluggard? when wilt thou riſe

ou

out of thy ſleep? v. 10. Thou wilt ſleep (*thou ſay'ſt*) a little *longer*, thou wilt ſlumber a little.--v. 11. And whilſt thou art ſleeping on, want ſhall come on thee as a traveler, and poverty as a man armed.' See my Soul, if in the ſpiritual ſenſe this be not applicable to thee: and make haſte to awake out of thy ſleep. 'But if thou be diligent, thy harveſt ſhall come as a fountain, and want ſhall flee far from thee. v. 12. A man that is an apoſtate, by falling from wiſdom and from God, an unprofitable man,--v. 14. *who* with a wicked heart deviſeth evil, and at all times ſoweth diſcord. v. 15. To ſuch a one, his deſtruction ſhall preſently come, and he ſhall ſuddenly be deſtroy'd, and ſhall no longer have any remedy. -- Six things there are which the Lord hateth, and the ſeventh his ſoul deteſteth.--Haughty (*proud*) eyes, a lying tongue, and hands that ſhed innocent blood. -- A heart that deviſeth wicked plots; feet that are ſwift to run into miſchief. -- A deceitful witneſs, and him that ſoweth diſcord amongſt brethren.--My ſon, keep the Commandments -- Bind them up in thy heart continually, and put them about thy neck--When thou walkeſt *out*, let them go with thee, when thou ſleepeſt, let them guard thee, and when thou awakeſt talk with them--For the commandment is a lamp, and the law a light, and the reproofs of inſtruction, the way of life--That they may keep thee from the evil woman.' That is from all the allurements of luſt, and the dangerous occaſions of wicked company: of which the wiſe man pronounces. v. 27. 'Can a man hide fire in his boſom, and his garments not burn?--Or can he walk upon hot coals, and his feet not be burnt?' So neither can he frequent the company, in which he meets with the occaſions of luſt, without endangering his being burnt with luſt.

Chap. vii. The wiſe man perſiſts in recommending the ſtudy and love of true wiſdom, as the beſt preſervative from being led aſtray into the ways of death and hell,

hell, by the impudent woman (luſt or hereſy) and concludes by this exhortation. v. 25. 'Let not thy mind, *my ſon*, be drawn away in her ways: neither be thou deceived with her paths. For ſhe hath caſt down many wounded, and the ſtrongeſt have been ſlain by her. Her houſe is the way to hell, reaching even to the iner chambers of death.'

Chap. viii. Sets forth the preaching, and the excellence of divine wiſdom. v. 4, &c. 'O ye men, to you I call -- O ye little ones underſtand -- and take notice. -- Hear me, for I will ſpeak of great things, and my lips ſhall be opened to preach right things. -- Receive my inſtruction preferably to mony: chooſe knowledge rather than gold. -- For wiſdom is better than all the moſt precious things, and whatſoever may be deſired cannot be compared to it.--I wiſdom dwell in counſel. -- The fear of the Lord hateth all evil: I hate arrogance and pride and every wicked way, and a mouth with a double tongue.-- Counſel and equity is mine, prudence is mine, fortitude is mine.-- By me kings reign.-- I love them that love me, and they that in the morning early watch for me, ſhall find me.-- With me are *the trueſt* riches and glory, glorious riches and juſtice.-- For my fruit is better than gold and the precious ſtone, and my bloſſoms, than the choice ſilver.--I walk in the way of Juſtice.--That I may enrich them that love me, and may fill their treaſures.-- The Lord poſſeſſed me *(the eternal wiſdom here ſpeaks)* in the begining of his ways, before he made any thing from the begining.--I was ſet up from eternity.-- before the earth was made.-- When he prepared the heavens I was there, when with a certain law and compaſs he encloſed the depths.-- When he eſtabliſhed the ſky above, and poiſed the fountains of waters.-- When he compaſſed the ſea with its bounds, and ſet a law to the waters, that they ſhould not paſs their limits: when he balanced the foundations of the earth.-- I was with him forming a l

things. -- And my delight is to be with the children of men.' O the amiable word! How truly haſt thou verified this, O Lord, in thy incarnation; and in thoſe wondrous ways, by which thou haſt contrived to be always with us to the end of the world.-- 'Now therefore, my children, give ear to me, bleſſed are they that keep my ways. -- Hear inſtruction, and be wiſe, and reject it not. -- Bleſſed is the man that heareth me, and that watcheth daily at my gates.-- He that ſhall find me ſhall find life, and ſhall have ſalvation from the Lord.-- But he that ſhall ſin againſt me ſhall hurt his own ſoul: All that hate me love death.' O let us ever love, deſire and ſeek this lovely wiſdom; and when we ſhall have found her, let us never let her go: and ſhe ſhall bring us to that true life which is with God.

Chap. ix. Wiſdom invites all to her banquet. v. 4, &c. 'Whoſoever is a little one, let him come to me. -- Come eat my bread, and drink the wine which I have mingled for you.-- Forſake childiſhneſs and live, and walk by the ways of prudence.-- The fear of the Lord is the begining of wiſdom: and the knowledge of the holy is prudence. For by me ſhall thy days be multiplied, and years of life ſhall be added to thee.-- If thou be wiſe, thou ſhalt be ſo to thyſelf:' Thou ſhalt reap the fruits of thy wiſdom: *and if thou be a ſcorner, thou alone ſhalt bear the evil.* Beware then of the *allurements* of the *fooliſh woman,* (worldly folly, the capital enemy of true wiſdom) inviting thee to feaſt with her, on *ſtolen waters,* and promiſing thee *pleaſure* in her *hiden* and forbiden *bread:* for with her are *giants* prepared to deſtroy thee; and *her gueſts are in the depths of hell.*

Chap. x. *v.* 5, &c. 'He that gathereth in the harveſt is a wiſe ſon: but he that ſnorteth in the ſummer (*letting the ſunſhine of grace paſs away unregarded*) is the ſon of confuſion: *and ſhall be confounded for ever.*-- The bleſſing of the Lord is upon the head

of

of the juſt -- *And* his memory is with praiſes -- He that walketh ſincerely *(uprightly and honeſtly)* walketh confidently, but he that perverteth his ways *(whoſe ways are crooked and deceitful)* ſhall be manifeſt, *ſhall be diſcovered and confounded* -- In the multitude of words, ſin ſhall not be wanting: but he that refraineth his lips is moſt wiſe.' O ſet thou, O Lord, a guard upon my lips, that I may never ſin by my words.

Chap. xi. *v.* 1, &c. 'A deceitful balance is an abomination before the Lord: *ſuch often are the ſcales of the world: ſuch are always the ſcales of ſelf love.* - Where pride is, there alſo ſhall be reproach *(both active and paſſive, with contentions and injuries)* but where humility is, there alſo is wiſdom -- The ſimplicity of the juſt ſhall guide them: and the deceitfulneſs of the wicked ſhall deſtroy them; *and be their ruin* -- Riches ſhall not profit in the day of revenge *(when God's judgments ſhall overtake the wicked)* but juſtice ſhall deliver from death -- The juſtice of the upright ſhall make his way proſperous -- Clemency prepareth life, and the purſuing of evil things death. -- A perverſe heart is abominable to the Lord; and his will is in them that walk ſincerely -- Some diſtribute their own goods and are richer: others take away what is not their own, and are always in want -- Well doth he riſe early who ſeeketh good things: but he that ſeeketh after evil things ſhall be oppreſſed by them -- He that truſteth in his riches ſhall fall -- The fruit of a juſt man is a tree of life: and he that gaineth ſouls is wiſe -- If the juſt man receive *evils* in the earth, how much more the wicked and the ſiner?

Chap. xii. *v.* 1, &c. 'He that loveth correction loveth knowledge: but he that hateth reproof is fooliſh -- Turn the wicked about and they ſhall not be, but the houſe of the juſt ſhall ſtand firm -- He that tilleth his land *(that cultivateth his ſoul)* ſhall be filled with bread, but he that purſueth idleneſs is a very

fool -- Whatſoever ſhall befal the juſt man, it ſhall not make him ſad *(becauſe of his conformity with the will of God)* but the wicked ſhall be filled with miſchief, *and find no ſuch comfort.*-- Lying lips are an abomination to the Lord: *becauſe he is the God of truth*: but they that deal faithfully pleaſe him.-- In the path of juſtice is life; but the byway leadeth to death.

Chap. xiii. *v.* 3, &c. 'He that keepeth his mouth *(by having a conſtant guard on his words)* keepeth his ſoul: but he that hath no guard on his ſpeech ſhall meet with evils.-- The ſluggard willeth and willeth not *(he is not in earneſt in his will of doing good, becauſe he will not take the pains)* but the ſoul of them that work *(that are induſtrious in good)* ſhall be made fat.-- The juſt ſhall hate a lying word.-- One is as it were rich, when he hath nothing, and another is as it were poor, when he hath great riches.' O how rich is he who hath God with him; whom the whole world cannot take from him! --'Among the proud there are always contentions, -- *whereas the humble enjoy much peace.*-- He that walketh with the wiſe ſhall be wiſe: a friend of fools ſhall become like to them. *Such is the influence of company and converſation.*-- He that ſpareth the rod, hateth the child: but he that loveth correcteth him betimes.'

Chap. xiv. *v.* 12, &c. 'There is a way which ſeemeth juſt to a man *(through a miſtaken conſcience and culpable ignorance)* but the ends thereof lead to death.-- Laughter ſhall be mingled with ſorrow *(which uſualy follows the mirth of worldlings)* and mourning *cometh cloſe after, and as it were* taketh hold of the end of their joy -- He that deſpiſeth his *poor* neighbour ſineth: but he that ſheweth mercy to the poor ſhall be bleſſed.-- He that is patient is governed with much wiſdom: but he that is impatient exalteth his folly: *that is, he ſhews the height of folly by making his evils more inſupportable.*-- Soundneſs of heart is the life of the fleſh, *(by greatly contributing even*

even to corporal health) but envy (*with the like paſſions*) is the rotteneſs of the bones: *it carries putrefaction to the very bones.*-- Juſtice exalteth a nation, but ſin maketh nations miſerable.' O that all princes were ſenſible of this!

Chap. xv. *v.* 1, &c. 'A mild anſwer breaketh wrath: but a harſh word ſtireth up fury.-- The eyes of the Lord in every place behold both the good and the evil. -- A peaceable tongue is a tree of life *in its fruits*: but that which is immoderate (*harſh and violent*) cruſheth the ſpirit.--Hell and and deſtruction (*how remote ſoever they may ſeem from God*) are before the Lord, *and naked to his eye*, how much more the hearts of the children of men: *in which he deſires to dwell for ever?*-- A ſecure mind (*with a good conſcience*) is like a continual feaſt.--Better is a little with the fear of the Lord: than great treaſures without content--The way of the ſlothful is a hedge of thorns (*by their meeting continually with difficulties*) the way of the juſt is without offence: *free from ſtumbling-blocks.*--He that is greedy of gain troubleth (*and bringeth evil upon*) his own houſe: but he that hateth bribes ſhall live. By mercy and faith ſins are purg'd away.-- The mind of the juſt ſtudieth obedience.-- The Lord is far from the wicked; and he will hear the prayers of the juſt--The ear that *willingly* heareth the reproofs of life: ſhall abide in the midſt of the wiſe.-- *But* he that rejecteth inſtruction *and reproof* deſpiſeth his own ſoul.-- Humility (*humiliation*) goeth before glory:' for he that humbleth himſelf ſhall be exalted.

Chap xvi. v. 1, &c. 'It is the part of the Lord to govern the tongue ('tis a ſingular grace of God to keep the tongue in good order.)--All the ways of a man are open to his eyes, the Lord is a weigher of ſpirits.-- Lay open thy works to the Lord: and thy thoughts ſhall be directed.-- The Lord hath made all things for himſelf. (O Lord let me be always thine:

I deſire to give thee all my thoughts, words, and works.) Every proud man is an abomination to the Lord.--To do juſtice is more acceptable with God than to offer ſacrifices.--By mercy and truth iniquity is redeemed. (Lord give us grace ever to offer to thee this kind of worſhip.) Get wiſdom, for it is better than gold; and purchaſe prudence, for it is more precious than ſilver.-- Pride goeth before deſtruction: and the ſpirit is lifted up before a fall. The worſt and moſt ſhameful falls are uſually the puniſhment of pride.-- It is better to be humbled (by croſſes and afflictions) with the meek, than to divide ſpoils with the proud, by ſhort-lived temporal proſperity.--The patient man is better than the valiant: and he that ruleth his ſpirit, than he that conquereth cities.

Chap. xvii. v. 3, &c. 'As ſilver is tried by fire and gold in the furnace: ſo the Lord trieth the hearts, in the furnace of croſſes and tribulations.--He that deſpiſeth the poor man reproacheth his Maker: and he that rejoiceth at another man's ruin ſhall not be unpuniſhed.--He that concealeth a tranſgreſſion ſeeketh to maintain friendſhips: but he that repeateth it again ſeparateth friends. A neceſſary precaution is this not to tell one friend what another hath ſaid or done, with danger of cauſing a miſunderſtanding between them.-- He that juſtifieth the wicked, and he that condemneth the juſt, both are abominable before God.

Chap. xviii. v. 3, &c. 'The wicked man when he is come into the depth of ſin contemneth: but ignominy and reproach ſhall follow him.-- The lips of a fool intermeddle with ſtrife, and his mouth provoketh quarrels.--His mouth is his deſtruction, and his lips the ruin of his ſoul.--The name of the Lord is a ſtrong tower: the juſt runeth to it, and ſhall be exalted.' O there is our refuge, my ſoul; there is our only ſecurity. -- *Before deſtruction the heart of a man is exalted* (his being lifted up by pride brings on his

his downfal) *and before he be glorified, it is humbled.*

Chap. xix. v. 2, &c. 'Where there is no knowledge of the ſoul, there is no good; and he that is haſty with his feet *(who does his work with too much hurry)* ſhall ſtumble.--A falſe witneſs ſhall not be unpuniſhed; and he that ſpeaketh lies ſhall periſh.--The Learning *(and wiſdom)* of a man is known by his patience: and his glory is to paſs over wrongs.--Houſe and riches are given by parents, but a prudent wife is properly from the Lord.--He that keepeth the commandment, keepeth his own ſoul: but he that neglecteth his own way ſhall die.--He that hath mercy on the poor, lendeth to the Lord; and he will repay him.' O with great intereſt indeed!

Chap. xx. v. 4, &c. 'Becauſe of the cold the ſluggard would not plow: he ſhall beg therefore in the ſummer; and it ſhall not be given him. -- Who can ſay, my heart is clean, I am pure from ſin?--Divers weights, and divers meaſures both are abominable before God.--Say not, I will return evil; wait for the Lord, and he will deliver thee.' O beware my ſoul, of ſeeking to return evil for evil: this will hurt thee more than thy enemy.

Chap. xxi. v. 2, &c. 'The way of a man ſeemeth right to himſelf: but the Lord weigheth the hearts.--To do mercy and judgment pleaſeth the Lord more than victims.--He that gathereth treaſures by a lying tongue is vain and fooliſh; and ſhall ſtumble upon the ſnares of death.--He that ſtopeth his ear againſt the cry of the poor, ſhall alſo cry himſelf, and ſhall not be heard.--He that followeth juſtice and mercy, ſhall find life, juſtice and glory.--Deſires kill the ſlothful: for he refuſed to work at all: *and therefore his deſires are vain.*--An obedient man ſhall ſpeak of victory. *Obedience conquers all difficulties.*--There is no wiſdom, there is no prudence, there is no counſel *(that can avail)* againſt the Lord.

Chap

Chap. xxii. v. 6, &c. 'It is a proverb: a young man according to his way, even when he is old he will not depart from it.--Caſt out the ſcoffer, and contention ſhall go out with him; and quarrels and reproaches ſhall ceaſe.--The ſlothful man ſays, there is a lion in the way: I ſhall be ſlain in the midſt of the ſtreets. (*His ſloth ſuggeſting vain apprehenſions of difficulties and dangers, to keep him from his duty)* --The mouth of a harlot is a deep pit *(into which when you are fallen it is hard to get out)* he whom the Lord is angry with ſhall *be ſuffered to* fall into it. --Folly is bound up in the heart of a child: and the rod of correction ſhall drive it away.--Be not a friend to a furious man.--Leſt thou learn his ways, and take ſcandal to thy ſoul.--Paſs not beyond the ancient bounds, which thy fathers have ſet.' Beware of novelties in doctrine and practice: and ſtick cloſe to antiquity.

Chap. xxiii. v. 10. &c. 'Touch not the bounds of little ones.--For their near kinſman is ſtrong *(even the Lord himſelf, who is the father of the fatherleſs)* and he will judge their cauſe againſt thee.--Let thy heart apply itſelf to inſtruction.--But be thou in the fear of the Lord all the day long.--Becauſe thou ſhalt have hope in the latter end, and thy expectation ſhall not be taken away.--My ſon, give me thy heart: and let thy eyes keep my ways: *for fear of falling into* the deep and narrow pit *of unlawful luſt.* -Who hath wo? Whoſe father hath wo? Who hath contentions? Who falleth into pits?--Surely they that paſs their time in wine, and ſtudy to drink off their cups.--Look not upon the wine when it is yellow; when the colour thereof ſhineth in the glaſs: it goeth in pleaſantly.--But in the end it will bite like a ſnake, and ſhall ſpread abroad poiſon like a baſiliſk.--Thy eyes ſhall behold ſtrange women; and thy heart ſhall utter perverſe things.' O beware of intemperance in

in drink, as the mother of luſt, and of innumerable other evils.

Chap. xxiv. v. 1, &c. 'Seek not to be like evil men, neither deſire to be with them. *Becauſe God and his truth is not with them.*--The thought of a fool is ſin: and the detractor is the abomination of men.--Deliver them that are led *(by error or vice) to eternal* death: and thoſe that are drawn away (*by the world, the fleſh or the devil,*) *to the ſecond* death forbear not to deliver, *by uſing all the means in thy power for their converſion.*--If thou ſay, I have not ſtrength enough; he that ſeeth into the heart, he underſtandeth (*what thou might'ſt do, if thou hadſt true charity and zeal*) and nothing deceiveth the keeper of thy ſoul, and he ſhall render to a man according to his works.-- Eat hony my ſon becauſe it is good and ſweet to thy throat.--So alſo is the doctrin of wiſdom to thy ſoul: which when thou haſt found, thou ſhalt have hope in the end, and thy hope ſhall not periſh.--When thy enemy ſhall fall be not glad, and in his ruin let not thy heart rejoice.--Leſt the Lord ſee, and it diſpleaſe him, and he turn away his wrath from him *upon thee.*--Seek not to be like the ungodly.--For evil men have no hope of *the good* things to come: and the lamp of the wicked ſhall be put out.--My ſon, fear the Lord and the king: and have nothing to do with detracters.--For their deſtruction ſhall riſe ſuddenly: and who knoweth the ruin of both (*that is, who knoweth but their deſtruction may be alſo thy ruin, if thou haſt any ſociety with them.*)

Chap. xxv. v. 21, &c. 'If thy enemy be hungry give him to eat: If he thirſt give him drink.--For thou ſhalt heap hot coals upon his head; and the Lord will reward thee.--The north wind driveth away rain: ſo doth a ſad countenance a back-biting tongue.--As it is not good for a man to eat much hony:

ny: ſo he that is a ſearcher of *the divine* Majeſty, ſhall be overwhelmed by glory.

Chap. xxvi. v. 11, &c. 'As a dog that returneth to his vomit, ſo is the fool that repeateth his folly.--Haſt thou ſeen a man wiſe in his own conceit? There ſhall be more hope of a fool than of him.--When the Wood faileth the fire ſhall go out: and when the tale bearer is taken away, contentions ſhall ceaſe.--He that digeth a pit ſhall fall into it, and he that rolleth a ſtone *(to hurt his neighbour)* it ſhall return to him.

Chap. xxvii. v. 1, &c. 'Boaſt not for to morrow, for thou knoweſt not what the day to come may bring forth.--Let another praiſe thee, and not thy own mouth, &c.

Chap. xxviii. v. 1, &c. 'The wicked man fleeth when no one purſueth: but the juſt bold as a lion ſhall be without dread.--He that turneth away his ears from hearing the law of God, his prayer ſhall be an abomination--He that hideth his ſins ſhall not proſper but he that ſhall confeſs and forſake them ſhall obtain mercy.--Bleſſed is the man that is always fearful, *viz. of ſin,* but he that is hardened in mind ſhall fall into evils.--He that walketh uprightly ſhall be ſaved: he that is perverſe in his ways ſhall fall at once.--He that tilleth his ground ſhall be filled with bread: but he that followeth idleneſs ſhall be filled with poverty.--He that ſtealeth from his father or from his mother: and ſaith this is no ſin, is the partner of a murderer.--He that giveth to the poor ſhall not want; he that deſpiſeth his entreaty ſhall ſuffer indigence.

Chap. xxix. v. 15, &c. 'The rod and reproof give wiſdom: but the child that is left to his own will bringeth his mother to ſhame.' See Chriſtians that nothing is more pernicious than to follow your own will, and to flee from ſelf-denial.--'Haſt thou ſeen a man haſty to ſpeak: folly is rather to be looked for than his amendment.--He that nouriſheth his

ſervant

ſervant delicately from his childhood, afterwards ſhall find him ſtubborn.' (In the ſpiritual ſenſe the unmortified Chriſtian is here cenſured, who ſeeks to gratify his fleſh, which ought to be the ſervant, and thereby makes it ſtubborn and rebelious! -- 'Humiliation followeth the proud: and glory ſhall uphold the humble of ſpirit. -- He that feareth man (*more than God*) ſhall quickly fall: He that truſteth in the Lord ſhall be ſet on high.--Many ſeek the face (*and favor*) of the prince: but the judgment of every one cometh forth from the Lord:' and therefore his favor ought in the firſt place to be ſought.

Chap. xxx. v. 5, &c. 'Every word of God is fire tried (*moſt pure like gold refined by the fire.*) He is a buckler to them that hope in him. -- Add not any thing to his words (*by way of altering them*) leſt thou be reproved and found a liar.-- Two things I have aſked of thee, deny them not to me before I die.-- Remove far from me vanity and lying words. Give me neither beggary nor riches: give me only the neceſſaries of life.--Leſt perhaps being filled (*with the things of this world*) I ſhould be tempted to deny (*or at leaſt to forget the Lord, and my dependance on him*) or being compelled by poverty I ſhould ſteal, and forſwear the name of my God.

Chap. xxxi. Contains the praiſes of a *valiant*, that is of a wiſe and virtuous woman; induſtrious in ſtoring up ſpiritual treaſures, and ever employ'd in good: and concludes. v. 30. 'Favor is deceitful, and beauty is vain, the woman that feareth the Lord ſhe ſhall be praiſed. Give her of the fruit of her hands: and let her works praiſe her in the gates.' Chriſtians, embrace all theſe documents of true wiſdom, which are ſowed ſo thick by the Spirit of God in this book of Proverbs: let them ſink deep into your hearts: and ſee you conform yourſelves to them in the practice of your lives: and you ſhall be wiſe indeed, and wiſe to eternity.

Eccleſiaſtes

ECCLESIASTES.

CHAP. i. v 2, &c. 'Vanity of vanities, ſaid Eccleſiaſtes (*the preacher*) vanity of vanities, and all is vanity. -- What hath a man more of all his labor, which he taketh under the ſun. -- All things are hard: man cannot explain them by word. The eye is not filled with ſeeing, neither is the ear filled with hearing. -- Nothing under the ſun is new. -- I have ſeeen all things that are done under the ſun: and behold all is vanity and vexation of ſpirit -- The perverſe are hard to be corrected, and the number of fools is infinite.' O how truly vain indeed is every thing elſe but the loving of God and the ſerving him alone! O fools indeed all they that ſeek their happineſs in any thing elſe!

Chap. ii. v. 1. &c. 'I ſaid in my heart, I will go and abound with delights-- and I ſaw that this alſo was vanity.-- Laughter I counted error; and to mirth I ſaid: why art thou vainly deceived? -- I made me great works, I built me houſes, and planted vineyards. -- I made gardens, &c.-- I heaped me together ſilver and gold, and the wealth of kings and provinces. -- And whatſoever my eyes deſired, I refuſed them not: and I witheld not my heart from enjoying every pleaſure, and delighting itſelf in the things that I had prepared. -- And when I turned myſelf to all the works, which my hands had wrought; and to the labors wherein I had labored in vain: I ſaw in all things vanity and vexation of mind; and that nothing was laſting under the ſun.' O wiſe indeed is he that is always ſenſible of this great truth, that God is All: and all things elſe are nothing but emptineſs and vanity. --' I paſſed further to behold wiſdom *on one ſide*, and errors and folly *on the other* (what is man ſaid I, that he can follow the king his maker, *by the contemplation*

contemplation of his works.) -- And I ſaw wiſdom exceled folly, as much as light differeth from darkneſs. -- The eyes of a wiſe man are in his head: the fool walketh in darkneſs: and (*yet with regard to this world*) I learned that they were both equaly to die. -- *And* that the times to come ſhall cover all things together with oblivion.' -- From whence the wiſe man infers, that learning alſo and the ſtudy of ſciences, (if not referred to eternity) is no better than *vanity and vexation of ſpirit.*-- 'God hath given to a man that is good in his ſight *(that is who is truly virtuous)* wiſdom, knowledge and joy: but to the wicked he hath given vexation and ſuperfluous care -- *which ends in* vanity and fruitleſs ſolicitude of the mind.'

Chap. iii. v. 1, &c. 'All things have their ſeaſon, and in their times all things paſs under the heavens.-- God hath made all things good in their time: and hath delivered the world to the conſideration of the *ſons of men, yet* ſo that man cannot find out *(perfectly)* the work which God hath made. -- *Whoſe* works continue for ever: *and are all perfect.*' O glory be to his name. But with regard to the works of men. --'I ſaw under the ſun in the place of judgment wickedneſs, and in the place of juſtice iniquity -- And I ſaid in my heart: God ſhall judge both the juſt and the wicked: and then ſhall be the time of every thing.' Yes, then ſhall all things be rectified: and truth ſhall for ever take place of vanity.

Chap. iv. v. 10, &c. 'Wo to him that is alone *(without a ſpiritual friend or director)* for when he falleth, he hath none to lift him up. -- Better is a boy *(a ſervant)* that is poor and wiſe, than a king that is old and fooliſh, who knoweth not to foreſee for hereafter. -- Keep thy foot when thou goeſt into the houſe of God (*keep a guard on thy thoughts and affections*) and draw nigh to hear (*and obey the law of the Lord.*) For much better is obedience than the victims of fools, who know not what evils they do.

Chap. v. *v.* 1, &c. ‘ Speak not any thing raſhly, and let not thy heart be haſty to utter a word before God (*concerning his ways and judgments.*) For God is in heaven, and thou upon earth: therefore let thy words be few: *in his preſence.* -- Dreams follow many cares, and in many words ſhall be found folly. -- If thou haſt vowed any thing to God, delay not to pay it: for an unfaithful and fooliſh promiſe diſpleaſeth him. But whatſoever thou haſt vowed pay it. And it is much better not to vow, than after a vow not to perform the things promiſed. Give not thy mouth --to ſin: and ſay not--there is no providence: leſt God be angry at thy words, and deſtroy all the works of thy hands. Where there are many dreams, there are many vanities (*empty imaginations of them that pretend to interpret them*) and words without number, but do thou fear God, *and not dreams.* A covetous man ſhall not be ſatisfied with mony: and he that loveth riches ſhall reap no fruit from them: ſo this alſo is vanity:’ in laboring to hoard up what he ſhall never enjoy.

Chap. vi. *v.* 8. ‘ What hath the wiſe man more than the fool? And what the poor man: but to go thither where there is *true* life, *above in the land of the living?* O this is a great advantage indeed!

Chap. vii. v. 1, &c. ‘ What needeth a man to ſeek things that are above him, whereas he knoweth not what is profitable for him in his life; *in all the days of his* pilgrimage, and the time that paſſeth like a ſhadow. Or who can tell him what ſhall be after him under the ſun?’ O how happy is he that ſeeketh nothing but God, that caſteth his whole care upon him and conſidereth all other things as paſſing away like a ſhadow, and unworthy of a heart that was made for God! -- ‘ It is better to go to the houſe of mourning than to the houſe of feaſting: for in that we are put in mind of the end of all, and the living thinketh what is to come. -- The heart of the wiſe, is where there

there is mourning *(according to God)* and the heart of fools where there is *(profane worldly)* mirth. -- It is better to be rebuked by a wiſe man, than to be deceived by the flattery of fools. -- Be not quickly angry: for anger reſteth in the boſom of a fool. *Beware then of this unreaſonable paſſion.* -- Conſider the works of God, that no man can correct *(or bring to good him)* whom God hath deſpiſed.' O pray nevertheleſs for theſe unhapy ſiners, that God in his mercy may reclaim them: the changing of hearts is the work of God alone. -- *Be not over much wicked* (by giving thyſelf up to ſin) *and be not fooliſh: leſt thou die before thy time.* Alas! is not this the caſe of thouſands of young people, who by indulging themſelves in a courſe of ſins, draw down upon their heads the judgments of God, by which they are ſnatched away, when they leaſt expect it, and hurried down into the pit of a miſerable eternity. -- 'There is no juſt man upon earth that doth good, and ſineth not. *For we all offend in many things (St. James* iii.) -- I have ſurveyed all things with my mind, to know and conſider, -- And I have found a woman *(he ſpeaks of ſuch women as allure to ſin)* more bitter than death, -- the hunters *(the devils)* ſnare. -- He that pleaſeth God ſhall eſcape from her: but he that is a ſiner ſhall be caught by her: This I have found, that God made man right: and he has entangled himſelf *(through ſin)* with an infinity of queſtions *and difficulties.*

Chap. viii. *v.* 2, &c. 'Obſerve the mouth of the king: and the commandments of the oath of God.-- Be not haſty to depart from his face, and do not continue in an evil work: for he will do all that pleaſeth him.--And his word is full of power.--He that keepeth the commandment ſhall find no evil.-- Becauſe ſentence is not ſpeedily pronounced againſt the wicked, the children of men commit evils without any fear.-- But though a ſiner do evil a hundred times, and by patience be born withal, I know from thence that it

ſhall be well with them that fear God, who reverence his face. -- But let it not be well with the wicked, neither let his days be prolonged: but let them paſs away as a ſhadow, who fear not the face of the Lord.' Hear O ye wicked, and tremble at this ſentence.

Chap. ix. *v.* 1, &c, ' There are juſt men and wiſe men, and their works are in the hand of God; and yet man knoweth not whether he be worthy of love or hatred: --But all things are kept uncertain for the time to come. *Beware then, my ſoul of preſumption, and ſtudy thou to* work out thy ſalvation with fear and trembling. -- Whatſoever thy hand is able to do, do it earneſtly (*inſtantly:*) for neither work, nor reaſon-- ſhall be in hell, whither thou art haſtening.' Yea now is the time to work, nothing can be done by us towards our ſalvation in the other world.

Chap. x. *v.* 8, &c. ' He that digeth a pit, ſhall fall into it. -- If the iron be blunt, with much labor it ſhall be ſharpened: and *thus* after induſtry ſhall follow wiſdom. -- If a ſerpent bite in ſilence, he is nothing better that backbiteth ſecretly. -- By ſlothfulneſs a building ſhall be brought down: and where the hands are weak *and remiſs in taking care of repairing*, the roof ſhall drop through.' This is true with relation alſo to the ſpiritual edifices, which by ſloth will be brought down. --' Detract not the king, no not in thy thought: and ſpeak not evil of the rich (*or men in power*) in thy cloſet: for even the birds of the air will carry thy voice, and he that hath wings will tell what thou haſt ſaid.' A beautiful figure of ſpeech to expreſs the danger of giving one ſelf the liberty of cenſuring and detracting princes.

Chap. xi. *v.* 1, &c. *Caſt thy bread upon the running waters* (by alms and other good works) *for after a long time thou ſhalt find it again* (in its eternal reward) it being carried down by the ſtream into the great Ocean of Eternity. -- *Give a portion*, by large alms

alms, *to ſeven, and alſo to eight* (that is to many) whilſt thou haſt it in thy power: *for thou knoweſt not what evil ſhall be upon the earth,* which may prevent thee from doing it hereafter. -- *He that obſerveth the wind,* (too feaful and ſolicitous about what may happen to his crop) *ſhall not ſow, and he that conſidereth the clouds ſhall not reap.* In the ſpiritual ſenſe we are not to be diverted from alms, and other good works, by apprehenſions of the rainy day, or by ſolicitude for to morrow. -- *In the morning ſow thy ſeed, and in the evening let not thy hand ceaſe* (that is, be continualy laboring to ſow the ſeeds of good works, in order to a happy eternity) *for thou knoweſt not* (becauſe of the imperfection of thy performances) *which may rather ſpring up, this, or that: and if both together, it ſhall be the better.* -- 'Rejoice O young man (*with an innocent joy and a good conſcience*) and let thy heart be in that which is good, in the days of thy youth -- and know that for all the ways of thy heart, God will bring thee into judgment. -- Remove anger from thy heart; and put away evil (*luſt*) from thy fleſh (*two capital enemies of thy ſoul*) For youth and pleaſure are vain.'

Chap. xii. *v.* 1, &c. 'Remember thy creator in the days of thy youth. -- Before the ſun be darkened *to thee.* -- And the duſt return into its earth, from whence it was, and the ſpirit return to God who gave it. -- Let us all hear together the concluſion of the diſcourſe. Fear God, and keep his commandments: for this is all man' (the whole buſineſs and duty of every man.) O let us all give ear to and obſerve this concluſion, Remembring -- That *all things that are done, God will bring into judgment, whether good or evil.*

The CANTICLES *of divine love.*

CHAP. i. *v.* 3, &c. 'Draw me, *ſaith the ſpouſe to her beloved*, we will run after thee, to the odor of thy ointments (*the ſweet attractions of thy love*,) we will be glad and rejoice in thee: the righteous love thee.' O teach us all, dear Lord this heavenly love. -- *Shew me O thou whom my ſoul loveth, where thou feedeſt, where thou lyeſt in the mid-day.*-- That I may know, where, and by what exerciſes of devotion, I may come at thee, and be entertained and fed by thee. -- *While the king was at his repoſe, my ſpikenard ſent forth its* precious *odor* of charity and humility, which is the moſt acceptable perfume to this great king.

Chap. ii. *v.* 1, &c. *I am the flower of the field, and the lilly of the valleys*, ſays our ſweet and humble Lord, comparing himſelf to that beautiful little flower an emblem of humility. -- *I ſat down*, ſays the ſpouſe under his *ſhadow, whom I deſired*, even at the foot of his croſs, *and his fruit* growing on this tree of life *was ſweet to* the *palate* of my ſoul. -- *He brought me into the cellar* of his delicious *wine* of divine contemplation, through this gate of devotion to his paſſion; *he ſet in order charity* (heavenly love) *in me.* -- *Stay me up with flowers, compaſs me about with apples* (the flowers of great reſolutions, and the fruits of heroic works for the ſervice and glory of my Lord) *for I languiſh with love* in the contemplation of my beloved; and cannot endure to be any longer barren in his ſervice. -- *I adjure ye O ye daughters of Jeruſalem* (religious ſouls) *by the roes, and the harts of the fields*, ſays our divine lover, *that you ſtir not up, nor make the beloved to awake*, by interrupting her contemplation, *till ſhe pleaſe.* -- *Behold my beloved ſtandeth behind our wall, looking through the windows.*-- Thus loving

ſouls

ſouls conſider their beloved as always looking upon them. -- 'Behold my beloved ſpeaketh to me: ariſe, make haſte, my love, my dove, my beautiful one and come. -- For winter is now paſt, the rain is over and gone. Ariſe my love and come.' O happy invitation! O when thou beloved of my ſoul, ſhall this long winter paſs away, with all its ſtorms; when ſhall the day of this happy invitation come to me -- 'My beloved to me, and I to him, who feedeth among the lillies (*of pure ſouls*) till the day break and the ſhadows retire.' O may my beloved be always with me, and may I be always with him, till the night of this life ſhall retire, and the day of eternity ſhine upon us.

Chap. iii. *v.* 1, &c. *In my bed by night I ſought him whom my ſoul loveth* (by ardent deſires and ſighs after him) *I ſought him and found him not* (to my wiſh with that devotion which I longed for.) *I will riſe and will go about the city* (the ſociety of the people of God) *and in the ſtreets and ways* thereof, *I will ſeek* the ſenſible preſence of *him whom my ſoul loveth: I ſought him, and I found him not. The watchmen who keep the city* (the fathers and paſtors of the church) *found me.* And I enquired of them; ſeeking their inſtruction and direction: 'Have you ſeen him, whom my ſoul loveth? When I had a little paſſed by them, I found him whom my ſoul loveth: I held him and I will not let him go.' O the happy fruits of perſeverance in ſeeking the beloved of our ſouls! O the happy reſolution, when we have found him, to hold him faſt, and never to part with him any more!

Chap. iv. *v.* 1, &c. *How beautiful art thou my love,* ſays our beloved to his true ſpouſe, *thy eyes are the eyes of doves* pure, ſincere and innocent in all thy views and intentions and ever looking ſtreight at God. 'Thou art all fair, O my love, and there is not a ſpot in thee. Come from Libanus my ſpouſe: come

thou

thou ſhalt be crowned.' (O how truly muſt that ſoul be without ſpot, which is to be invited to an eternal crown!) Thou haſt wounded my heart, my ſiſter, my ſpouſe, thou haſt wounded my heart, with one of thy eyes, and with one hair of thy neck. (O bleſſed purity of intention, which even in the ſmalleſt things, compared to the hairs of the neck, wins the heart of our beloved.) *My ſiſter, my ſpouſe is a garden encloſed* (by a ſpirit of recollection and internal ſolitude.) She is *a garden enclos'd,* (ſhuting out all diſorderly affections,) *a fountain ſeal'd up,* kept for her beloved alone. 'Thy plants are a paradiſe, &c. Ariſe O north wind (*of tribulation*) and come O ſouth wind (*of conſolation*) blow through my garden, and let the aromatical ſpices thereof flow.' For both in their turns are the uſual portion of the ſpouſes of Chriſt: and both contribute to the growth of their virtues, here compared to aromatical ſpices.

Chap. v. *v.* 1, &c. 'Let my beloved come into his garden, and eat the fruit, &c.' (O come thou beloved of my ſoul, and viſit this garden of mine, which I deſire may be all thine: and let all the fruit grow for thee.) --*I ſleep,* (*in the repoſe of contemplation*) and my heart watcheth, (*my will is all on fire with divine love*) --I adjure you O ye daughters of Jeruſalem, if you find my beloved, that you tell him that I languiſh with love,' with longing deſires to be eternaly united to him.

Chap. vi. *v.* 1, &c. 'My beloved is gone down into his garden, to the bed of aromatical ſpices (*amongſt pure and choſen ſouls*) to feed in the gardens, and to gather lillies.' O let my ſoul be one of theſe white lillies. 'I to my beloved, and my beloved to me, who feedeth among the lillies? -- One is my dove, my perfect one is but one -- fair as the moon, bright as the ſun, terrible as an army ſet in array.' O ſuch is the true church of Chriſt, the only ſpouſe of God's only ſon.

Chap.

Chap. vii. *v.* 10, &c. 'I to my beloved, and his turning is towards me. (*O happy mutual love!*) Come my beloved, let us go forth into the fields, let us abide in the country places: let us get up early to the vineyards, &c.' O my ſoul, whitherſoever we go, or whatſoever we take in hand, let us invite our beloved to go along with us: we cannot be otherwiſe than happy in his company.

Chap. viii. *v.* 1, &c. *Who ſhall give thee to me for my brother*, ſays the ſpouſe to her beloved, *ſucking the breaſts of my mother* (O dear Lord thou haſt given thy ſelf thus to us all by thy Incarnation) *that I may find thee abroad, and may kiſs thee, and now no one may deſpiſe me.* So happy ſhall I be, ſo much honored and dignified, by having ſo great and ſo lovely a brother. -- 'Who is this (*fair ſoul*) that cometh up from the deſart (*the barren regions of this inferior world*) flowing with (*heavenly*) delights, leaning upon her beloved (*the ſource of all her good*) under the apple-tree I raiſed thee up, (*by my mercy and grace*) there thy mother (*Eve*) was corrupted, there ſhe that bore thee was defloured. -- Put me as a ſeal upon thy heart (*to regulate all thy affections*) as a ſeal upon thy arm (*to direct all thy actions*) for love is ſtrong as death -- the lamps thereof are lamps of fire and flames.' O ſweet fire when ſhalt thou be enkindled in my poor heart? -- *Many waters cannot quench charity.* Its flames are proof againſt all temptation and tribulations. 'If a man ſhould give all the ſubſtance of his houſe for love, he ſhall deſpiſe it as nothing.' O who ſhall give us the happy experience of this ſublime ſeraphic love.

WISDOM.

CHAP. i. v. 2, &c. 'Love juſtice you that are the *rulers and* judges of the earth. Think of the Lord in goodneſs, and ſeek him in ſingleneſs of heart. For he is found by them that *ſeek him ſincerely and uprightly*, and who do not tempt him *by double dealing:* and he ſheweth himſelf to them that have faith in him. For perverſe *and crooked* thoughts ſeparate from God (*they drive God far away from us*) For wiſdom will not enter into a malicious ſoul; nor dwell in a body ſubject to ſins. For the holy ſpirit of diſcipline will flee from the deceitful, *the hypocrite.* For God is witneſs of his reins, and he is a true ſearcher of his heart, and a hearer of his tongue. For the ſpirit of the Lord hath filled the whole world (*is every where preſent.*) Therefore he that ſpeaketh unjuſt things can by no means be hid, *nor eſcape puniſhment. For the ear of* divine zeal (which abhoreth evil) heareth all things, and the tumult of murmuring ſhall not be hid from him. Keep yourſelves therefore from murmuring, which profiteth nothing, and refrain your tongue from detraction: for an obſcure ſpeech (*a word in the dark*) ſhall not go for nought, and the mouth that lyeth killeth the ſoul. Seek not death then in the error of your life, neither procure ye deſtruction by the works of your hands: for God made not death, neither hath he pleaſure in the deſtruction of the living. But the wicked with works and words have called *death and deſtruction* to them, and have made a covenant with it: becauſe they are worthy to be of the part thereof.' Keep us, dear Lord, from ever aſſociating ourſelves with them: or ever joining with them in their vain reaſonings, deſcribed in the following chapter, much leſs

leſs in their perſecuting the juſt and among them the ſon of God himſelf. Wiſdom ii. 12. 13. &c.

Chap. iii. v. i. &c. 'But the ſouls of the juſt are in the hand of God, and the torment of death ſhall not touch them: In the ſight of the unwiſe they ſeemed to die, and their departure was taken for miſery---but they are in peace. And though in the ſight of men they ſuffered torments, their hope is full of immortality. Afflicted in few things in many they ſhall be well rewarded: becauſe God hath tried them, and found them worthy of himſelf: as gold in the furnace he hath proved them, and as a victim of a holocauſt he hath received them; and in time there ſhall be reſpect had to them *O thus has it been with the martyrs of Chriſt.*) The juſt ſhall ſhine ---they ſhall judge nations, and rule over peoples, and their Lord ſhall reign for ever. They that truſt in him ſhall underſtand the truth: and they that are faithful in love ſhall reſt in him: for grace and peace is to his elect. But the wicked ſhall be puniſhed according to their own devices; who have neglected the juſt, and have revolted from the Lord (*O this is the height of wickedneſs.*) For he that rejecteth wiſdom and diſciplin is unhappy: and their hope is vain, and their labors without fruit, and their works unprofitable. But the fruit of good labors is glorious and the root of wiſdom never faileth.---*But* dreadful are the ends of a wicked race.' O my ſoul, learn thou to keep off from the ways of the wicked, that thou may'ſt eſcape the miſeries, which by the juſt judgment of God, attend them both in life and death, and ſtick cloſe to them to eternity.

Chap. iv. v. 7, &c. 'The juſt man, if he be prevented with death, ſhall be in reſt. For the old age that is venerable is not that of long time, nor is it counted by the number of years: but the underſtanding of a man is grey hairs, and a ſpotleſs life is old age. He pleaſed God, and was beloved *by him*: *and*

whereas

whereas he was living amongſt ſiners, he was tranſlated and taken away *from amongſt them*; leſt wickedneſs ſhould alter *and corrupt his* underſtanding, *or* deceit ſhould beguile his ſoul. For the bewitching *(the cheating diabolical impoſition)* of vanity obſcureth *and caſteth a dark cloud upon* things *truly* good; and the wandering of concupiſcence *perverteth and* overturneth the innocent mind -- His ſoul pleaſed God, and therefore he haſtened to bring him out of the midſt of iniquities,' and of the many dangerous occaſions of ſin, with which we are ſurrounded in this miſerable world.' O Chriſtians admire and adore all the ways of God; and eſpecially his ſweet providence over them that love him.

Chap. v. *v.* 3, &c. Mark the bitter, but fruitleſs repentance of the wicked in another world, upon their ſeeing the exaltation and glory of the juſt. ' Theſe are they, *ſhall they ſay*, whom we had ſome time in deriſion, and for a parable of reproach. We fools eſteemed their life madneſs, and their end without honor. Behold how they are numbered among the children of God, and their lot is among the Saints. Therefore we have erred from the way of truth, and the light of juſtice hath not ſhined unto us. And the Sun of underſtanding hath not riſen upon us. We wearied ourſelves in the way of iniquity and deſtruction; and have walked through hard ways: but the way of the Lord we have not known. What hath pride profited us? or what advantage hath the boaſting of riches brought us? All thoſe things are paſſed away like a ſhadow, and like a poſt that runeth on, and as a ſhip that paſſeth through the waves of which, when it is gone by, the trace cannot be found. So we alſo being born forthwith ceaſed to be and have been able to ſhew no mark of virtue, but have been conſumed in our wickedneſs. Such things as theſe the ſiners ſaid in hell: for the hope of the wicked is as duſt, which is blown away with the wind

--But

-- But the juſt ſhall live for evermore: and their reward is with the Lord; and the care of them with the moſt High. Therefore ſhall they receive a kingdom of glory, and a crown of beauty at the hand of the Lord: for with his right hand he will cover them, and with his holy arm he will defend them, &c.' O how happy are the juſt both in life and death, under the protection of the Lord! But how miſerably will the wicked find themſelves deceived in the end?

Chap. vi. Contains an addreſs to great ones, exhorting them to ſeek after wiſdom; and ſhewing how eaſily ſhe is to be found by them that ſeek after her, *v.* 1, &c. ' Wiſdom is better than ſtrength. -- Hear therefore ye kings, and underſtand: learn ye that are judges of the earth. -- For power is given you by the Lord, and ſtrength by the moſt High, who will examin your works, and ſearch out your thoughts: *For if* being miniſters of his kingdom, you have not judged rightly, nor kept the law of juſtice, nor walked according to the will of God *your great Maſter:* Horribly and ſpeedily will he appear to you; for a moſt ſevere judgment ſhall be for them that bear rule. For to him that is little mercy is granted: but the mighty ſhall be mightily tormented. For God will not except any man's perſon, neither will he ſtand in awe of any man's greatneſs: For he made the little and the great, and he hath equaly care of all: but a greater puniſhment is ready for the more mighty. To you therefore O kings are theſe my words, that you may learn wiſdom. -- Wiſdom is glorious, and never fadeth away, and is eaſily ſeen by them that love her, and is found by them that ſeek her. She preventeth them that covet her, ſo that ſhe firſt ſheweth herſelf unto them. He that awaketh early to ſeek her, ſhall not labor, for he ſhall find her ſiting at his door. To think therefore upon her is perfect underſtanding: and he that watcheth for her ſhall quickly be ſecure. For ſhe goeth about ſeeking ſuch as are worthy of her,

and ſhe ſheweth herſelf to them chearfuly in the ways, and meeteth them with all providence For the begining of her is the moſt true deſire of her diſciplin, *and* -- the deſire of wiſdom bringeth to the everlaſting kingdom. -- Love ye then wiſdom, that you may reign for ever.' O my ſoul, let us ever love, ſeek, and embrace this heavenly wiſdom; and ſhe will bring us to live for ever.

Chap. vii. *v.* 7, &c. ' I wiſhed, *ſays Solomon*, and underſtanding was given me: and I called upon God, and the ſpirit of wiſdom came upon me. And I prefered her before kingdoms and thrones; and I eſteemed riches as nothing in compariſon with her. Neither did I compare to her any precious ſtone: for all gold in compariſon of her is as a little ſand, and ſilver in reſpect to her ſhall be counted as clay. I loved her above health and beauty; and choſe to have her inſtead of light, for her light cannot be put out. Now all good things come to me together with her, and innumerable riches through her hands; and I rejoiced in them all; for this wiſdom went before me: and I knew not that ſhe was the mother of them all: which I have learned without guile, and communicate without envy, and her riches I hide not. For ſhe is an infinite treaſure to men, which they that uſe become the friends of God. -- He is the guide of wiſdom, and the director of the wiſe. For in his hand are both we, and our words, and all wiſdom, &c. And no defiled thing cometh into her: for ſhe is the brightneſs of eternal light -- and conveyeth herſelf into holy ſouls, and maketh friends of God and prophets. For God loveth none but him that dwelleth with wiſdom.' O great God teach us this wiſdom.

Chap. viii. *v.* 1, &c. ' She *(wiſdom)* reacheth from end to end mightily, and ordereth all things ſweetly. Her have I loved, and have ſought her out from my youth, and have deſired to take her for my ſpouſe,

ſpouſe, and I became a lover of her beauty. She glorifieth her nobility by being converſant with God: yea and the Lord of all things hath loved her. For it is ſhe that teacheth the knowledge of God.--She teacheth temperance, and prudence, and juſtice and fortitude *(the four cardinal virtues)* which are ſuch things as men can have nothing more profitable in life. -- I purpoſed therefore to to take her to me to live with me: knowing that ſhe will communicate to me of her good things, and will be a comfort in my cares and grief.--And as I knew that I could not otherwiſe be continent *(or attain to wiſdom)* except God gave it; and this alſo was a point of wiſdom to know whoſe gift it was: I went to the Lord, and I beſought him with my whole heart.' See in the following chapter Solomon's prayer for wiſdom: and let us alſo learn to pray continualy and moſt fervently for *true wiſdom*; which indeed is nothing elſe but to know, to love, and to ſerve God.

Chap. ix. *v.* 1, &c. 'O God of my fathers, and Lord of mercy, *ſays the wiſe man in his prayer*, who haſt made all things with thy word, and by thy wiſdom haſt appointed man that he ſhould have dominion over the creature that was made by thee; that he ſhould order the world according to equity-and execute juſtice with an upright heart: Give me wiſdom--and caſt me not off from among thy children: for I am thy ſervant --a weak man, and of ſhort time, and wanting underſtanding.--Send *therefore to my aſſiſtance thy wiſdom* out of thy holy heavens, -- that ſhe may be with me, and may labor with me, that I may know what is acceptable with thee -- for ſhe knoweth and underſtandeth all things, and ſhall lead me ſoberly in my works, and ſhall preſerve me by her power. So ſhall my works be acceptable, and I ſhal govern thy people juſtly.--For who among men is he that can know the counſel of God? Or who can think what the will of God is? For the thoughts of mortal men

are fearful, and our counſels uncertain. For the corruptible body is a load upon the ſoul: and the earthly habitation preſſeth down the mind that muſeth upon many things. And hardly do we gueſs aright at things that are upon the earth -- but the things that are in heaven who ſhall ſearch out? And who ſhall know thy thought, except thou give wiſdom, and ſend thy holy ſpirit from above; that ſo the ways of them that are upon earth may be corrected; and men may learn the things that pleaſe thee? For by wiſdom they were healed, whoſoever have pleaſed thee, O Lord, from the begining.' O let us learn from this inſpired prayer, the ſentiments and diſpoſitions with which we ought to addreſs ourſelves to God, in our prayers for the divine light of true wiſdom: and praying thus we ſhall not fail to be heard.

The following chapters ſhew forth what great things wiſdom has done for the ancient Saints, and for the people of God in general.

Chap. xi. *v.* 23, &c. ' For the whole world, *O Lord,* before thee is but as the leaſt grain of the ballance, and as a drop of the morning dew. -- But thou haſt mercy upon all, becauſe thou canſt do all things and winkeſt at the ſins of men, for the ſake of repentance. For thou loveſt all things that are, and hateſt none of the things which thou haſt made -- becauſe they are thine, O Lord, who loveſt ſouls.' O the infinite greatneſs and goodneſs of our God!

Chap. xii. *v.* 1, &c. ' O how good, and how ſweet is thy Spirit O Lord in all things! And therefore thou chaſtiſeſt them that err *and go aſtray from thy law, but* by little and little, and admoniſheſt them and ſpeakeſt to them, concerning the things wherein they offend: that leaving their wickedneſs they may believe in thee O Lord.' Of which the wiſe man gives an inſtance in the dealings of his divine Majeſty with the Chananites, and his long ſuffering, with which he endured them (for four hundred years) in their

their crimes; *giving them time and place, whereby they might be changed from their wickedneſs*: that by ſuch his dealings with his enemies *his people might learn to be juſt and humane*; and to be of good hope, *becauſe in judging*, the Lord is ever ready *to give place for repentance for ſins.* O my ſoul, what muſt have become of us, if the divine mercy had not dealt ſo with us!

Chap. xvi. *v.* 20, &c. 'Thou diſt feed thy people with the food of Angels *(the manna)* and gaveſt them bread from heaven, -- having in it all that is delicious -- *which though it were like a dew, or like* ſnow and ice *yet* it endured the force of fire, and melted not *when dreſſed for the food of the people -- but if not gathered early in the morning*, being warmed with a little ſun beam, it preſently melted away: that it might be known to all that we muſt ariſe before the ſun to bleſs thee, and worſhip thee at the dawning of the light.' Happy they that always riſe early in the morning, to gather the manna of heavenly Grace, by the exerciſe of mental prayer! O my ſoul, let us ever aim at this happineſs.

ECCLESIASTICUS.

CHAP. i. *v.* 1, &c. 'All wiſdom is from the Lord God, &c. *(ſee then my ſoul, where thou art to ſeek it, if thou wilt effectually find it.)* The word of God on high is the fountain of wiſdom. There is one moſt high Creator, Almighty, and a powerful King, and greatly to be feared; who ſiteth upon his throne, and is the God of dominion. He created her in the Holy Ghoſt -- and he poured her out upon all his works -- and hath given her to them that love him. -- The fear of the Lord is honour and glory -- The fear of the Lord ſhall delight the heart,

and ſhall give joy and gladneſs, and length of days. With him that feareth the Lord it ſhall be well in the latter end; and in the day of his death he ſhall be bleſſed. The love of God is honorable wiſdom. -- To fear God is the fulneſs of wiſdom. -- The fear of the Lord driveth out ſin. For he that is without fear cannot be juſtified.' O give us this heavenly wiſdom. O teach us ever to fear thee, and to love thee, for this is true wiſdom.

Chap. ii. *v.* 1, &c. ' Son, when thou comeſt to the ſervice of God, ſtand *(firm)* in juſtice and in the fear *(of the Lord)* and prepare thy ſoul for temptation *(and for a variety of tryals and croſſes, which are never wanting to the ſervants of God, in their mortal pilgrimage.)* Humble thy heart *(therefore)* and endure *(them with reſignation)*--wait on God with patience: join thyſelf to God, *(by keeping cloſe to him, and to his holy will,)* and endure, that thy life may be encreaſed in the latter end, *(by ading to it eternal years with God.)* Take all that ſhall be brought upon thee *(as coming from the holy hand of God)* and in thy ſorrow endure, and in thy humiliation keep patience. For gold and ſilver are tried in the fire: but acceptable men in the furnace of humiliation. Believe God, and he will recover thee, and direct thy way (*to him*) and truſt in him. -- Know ye that no one hath hoped in the Lord, and hath been confounded. -- For God is compaſſionate and merciful, and will forgive ſins in the day of tribulation: and he is a protector to all that ſeek him in truth (*and in ſincerity of heart.*) But wo to them that are of a double heart. -- Wo to them that are faint hearted; who believe not God (*and truſt not in him*) and therefore they ſhall not be protected by him. Wo to them that have loſt patience, and *therefore* have forſaken the right ways, and have gone aſide into crooked ways. And what will they do when the Lord ſhall begin to examin (*and call them to an account.*) --They that

that fear the Lord will ſeek after the things that are well pleaſing to him -- and in his ſight will ſanctify their ſouls. They that fear the Lord will keep his commandments: and will have patience (*to the end*) even until his viſitation, ſaying: If we do not penance, we ſhall fall into the hands of the Lord, and not into the hands of men, &c.' O who will give us to remember all theſe excelent leſſons; and to ſhew them forth in the practice of our lives!

Chap. iii. *v.* 4, &c. 'He that loveth God ſhall obtain pardon for his ſins by prayer, and ſhall refrain himſelf from them, *for the future*, and ſhall be heard in the prayer of days, (*by perſeverance in prayer.*) Honor thy father (*and mother*) in work, and word, and all patience: That a bleſſing may come upon thee from him, and his bleſſing may remain in the latter end. The father's bleſſing eſtabliſheth the houſes of the children,-- Son, ſupport the old age of thy father: and grieve him not in his life: and if his underſtanding fail, have patience with him, and deſpiſe him not -- for the relieving of the father ſhall not be forgoten. -- And in juſtice thou ſhalt be built up; and in the day of affliction thou ſhalt be remembred, and thy ſins ſhall melt away, as the ice in the fair warm weather. My ſon, do thy works in meekneſs: and thou ſhalt be beloved above the glory of men. The greater thou art, the more thou ſhalt humble thyſelf in all things, and thou ſhalt find grace before God. For great is the power of God alone, and he is honored by the humble. -- Seek not the things that are too high for thee. -- But the things that God hath commanded thee *to do:* think on them always: and in many of his works be not curious; for it is not neceſſary for thee to ſee (*or look into*) thoſe things that are hid. -- A hard heart ſhall fare ill at the laſt: And he that loveth danger ſhall periſh in it. -- The congregation of the proud ſhall not be healed: for the plant of wickedneſs ſhall take root in them; and it

ſhall

ſhall not be perceived: (*becauſe their pride ſhall blind them.*) -- Water quencheth a flaming fire: and alms reſiſteth ſins: and God provideth for him that ſheweth favor to the poor, &c.' Chriſtians let us all attend to theſe documents of truth and life.

Chap. iv. *v.* 1, &c. ' Son, defraud not the poor of alms. -- Bow down thy ear chearfuly to the poor man -- and anſwer peaceable words with mildneſs. -- Be merciful to the fatherleſs as a father -- and thou ſhalt be as the obedient ſon of the moſt High: and he will have mercy on thee, more than the (*tendereſt*) mother. -- Son, obſerve the time, and fly from evil. -- Strive for juſtice, for thy ſoul, and even unto death fight for juſtice: and God will overthrow thy enemies for thee.' O my ſoul love thou mercy, and ſtrive always for juſtice and virtue; and God will be always with thee.

Chap. v. *v.* 2, &c. ' Follow not in thy ſtrength the deſires of thy heart (*thy paſſions and luſts.*) For God will ſurely take revenge. Say not: I have ſined, and what harm hath befalen me? For the moſt High is a patient rewarder. Be not without fear about ſin forgiven: and add not ſin upon ſin. And ſay not: the mercy of the Lord is great; he will have mercy on the multitude of my ſins. For mercy and wrath quickly come forth from him: but his wrath *is turned towards, and* looketh upon ſiners. Delay not *then* to be converted to the Lord, and defer it not from day to day; For his wrath ſhall come on a ſudden; and in the time of vengeance he will deſtroy thee.' Siners, lay up theſe awful ſentences in your mind; and make haſte to get rid of your ſins before it be too late.

Chap. vi. *v.* 5, &c. ' A ſweet word multiplieth friends, and appeaſeth enemies. -- Be in peace with many: but let one of a thouſand be thy counſelor. Nothing can be compared to a faithful friend. (He that hath found him hath found a treaſure.) A faithful friend.

friend is the medicin of life and immortality: and they that fear the Lord ſhall find him, &c.' O 'tis the fear of the Lord alone is the way to all good.

Chap. vii. *v.* 1, &c. 'Do no evils: and no evils ſhall take hold on thee -- ſeek not of the Lord a pre-eminence. -- Juſtify not thyſelf before God, for he knoweth the heart. Seek not to be made a judge, unleſs thou haſt ſtrength enough to extirpate iniquities: leſt thou fear the perſon of the powerful, and lay a ſtumbling block for thy integrity. -- Bind not ſin to ſin: for even in one, thou ſhalt not be unpuniſhed. Be not fainthearted in thy mind: Neglect not to pray, and to give alms. -- Laugh no man to ſcorn -- for there is one that humbleth, and exalteth, *even* God who ſeeth all. -- Humble thy ſpirit very much. -- With all thy ſoul fear the Lord, and reverence his prieſts. -- Be not wanting in comforting them that weep. -- Be not ſlow to viſit the ſick; for by theſe things thou ſhalt be confirmed in love (*charity.*) -- In all thy works, remember thy laſt things: and thou ſhalt never ſin.' O let us ever remember theſe excelent leſſons.

Chap. ix. *v.* 2, &c. 'Give not the power of thy ſoul to a woman *(by luſt.)* -- Gaze not upon a maiden leſt her beauty be a ſtumbling block to thee. -- Look not round about thee in the ſtreets of the city. (*For fear of objects which may be dangerous to thee.*) Turn away thy face from a woman that is dreſſed out -- for many have periſhed by the beauty of a woman; and hereby luſt is enkindled as a fire. -- Let juſt men be thy gueſts: and let thy glory be in the fear of God: And let the thoughts of God be in thy mind: and all thy diſcourſes on the commandments of the moſt High.' O my ſoul ſee thou flee the occaſions of temptation and ſin, and keep thyſelf ever cloſe to thy God.

Chap. x. *v.* 7, &c. 'Pride is hateful both before God and man. -- A kingdom is tranſlated from one people

people to another, becauſe of injuſtices and wrongs. -- But nothing is more wicked than the covetous man. Why is earth and aſhes proud? There is not a more wicked thing than to love mony: For ſuch a one ſeteth even his own ſoul to ſale. -- All power is of ſhort life -- a king is to day, and to morrow he ſhall die. When a man ſhall die, he ſhall inherit ſerpents, and beaſts, and worms. The begining of the pride of man is to fall off from God. -- For pride is the begining of all ſin: he that holdeth it ſhall be filed with maledictions and it ſhall ruin him in the end. -- Pride was not made for men, nor wrath for the race of women. That ſeed of men ſhall be honored, which feareth God: but that ſeed ſhall be diſhonored, which tranſgreſſeth the commandments of the Lord. -- The fear of God is the glory both of the rich -- and of the poor. -- The great man, and the judge, and the mighty is in honor: but there is no one greater than he that feareth God.' O give us, O Lord, thy holy fear.

Chap. xi. *v.* 27, &c. ' In the day of good things be not unmindful of evils (*which may quickly come upon thee*) and in the day of evils, be not unmindful of good things: For it is eaſy before God, at the day of death to reward every one according to his ways. -- In the end of a man is the diſcloſing of his works. Praiſe not any man before death.' O 'tis that critical moment of death is to decide the true merit, and the eternal lot of us all!

Chap. xii. *v.* 13, &c. ' Who will pity a charmer ſtruck by a ſerpent, or any that come near wild beaſts, ſo it is with him that keepeth company with a wicked man, and is involved in his ſins.

Chap. xiii. *v.* 1, &c. ' He that toucheth pitch ſhall be defiled with it: and he that hath fellowſhip with the proud ſhall put on pride. (*See how often the Spirit of God warns us againſt the contagion of bad company.*)

pany.) -- Love God all thy life long, and call upon him for thy ſalvation.' For he alone can ſave thee.

Chap. xiv. *v.* 1, &c. ' Bleſſed is the man that hath not ſlipt by a word out of his mouth; and is not pricked with the remorſe of ſin. -- He that is evil to himſelf, to whom will he be good? -- The eye of the covetous man is inſatiable. -- My ſon, if thou have any thing, do good to thyſelf, (*uſe what thou haſt for the benefit of thy own ſoul*) and offer to God worthy offerings Remember that death is not ſlow (*but will come ſpeedily and take all away: therefore*) do good to thy friend, before thou die; and according to thy ability ſtretch out thy hand, and give to the poor. Defraud not thyſelf of the good day (*of this time in which thou may'ſt lay up ſtores for a happy eternity.*) -- Give, and take, and juſtify thy ſoul. Before thy death work juſtice: for in *the regions below* there is no finding food. All fleſh ſhall fade as graſs; and as the leaf that ſpringeth out on a green tree: ſome grow: and ſome fall off: ſo is the generation of fleſh and blood, one cometh to an end, and another is born. Every work that is corruptible ſhall fail in the end: and the worker thereof ſhall go with it. And every excellent work ſhall be juſtified: and the worker thereof ſhall be honored therein. Bleſſed *therefore* is the man that ſhall continue in true wiſdom and meditate in his juſtice, and in his mind ſhall *ever* think of the all ſeeing eye of God.' O let theſe leſſons be deeply engraven in our hearts.

Chap. xv. *v.* 1, &c. ' He that feareth God will do good *things:* -- and ſhall lay hold on juſtice: -- and ſhe will meet him as a mother that is honored. -- With the bread of life and underſtanding ſhe ſhall feed him, and give him the water of wholeſom wiſdom to drink. -- And ſhe ſhall heap upon him a treaſure of joy and gladneſs. -- (*O the excelent fruits of true juſtice.*) -- God made man from the begining, and left him in the hand of his own counſel (*by giving*

him

him free will.) -- Before man is life and death, good and evil, that which he ſhall chooſe ſhall be given him. -- The eyes of the Lord are towards them that fear him: and he knoweth all the work of man, &c. O my ſoul never forget this.

Chap. xvi. *v.* 16, &c. 'Mercy and wrath are with *God:* He is mighty to forgive, and *mighty* to pour out indignation. -- Say not: I ſhall be hiden from God--in ſuch a multitude I ſhall not be known: for what is my ſoul in ſuch an immenſe creation? Behold the heaven, and the heavens of heavens, the the deep, and all the earth -- when God ſhall look upon them, ſhall be ſhaken with trembling: and in all theſe things the heart (*of ſiners*) is ſenſeleſs: *yet* every heart is underſtood by him. *But* his ways who ſhall underſtand -- *and* the works of his juſtice who ſhall declare? Or who ſhall endure? -- and the examination of all is in the end.

Chap. xvii. *v.* 1, &c. 'God created man of the earth, and made him after his own image. -- He gave him the number of his days and time, and gave him power over all things, that are upon the earth. -- He ſet his eye upon their hearts to ſhew them the greatneſs of his works: that they might praiſe the name, which he hath ſanctified: and glory in his wondrous works.--He gave them *alſo* inſtructions, and the law of life for an inheritance: He made an everlaſting covenant with them: and he ſhewed them his juſtice and judgments--and he gave to every one of them commandment concerning his neighbour. Their ways are always before him: they are *never* hiden from his eyes--All their works are as the ſun in the ſight of God: and his eyes are continualy upon their ways. --- And afterwards he ſhall riſe up, (*in judgment*) and ſhall render them their reward, to every one upon their own head.---But to the penitent he hath given the way of juſtice.---Turn then to the Lord, and forſake thy ſins: make thy prayer before the

the face of the Lord -- and turn away from thy injuſtice, and greatly hate all abomination: and know the juſtices, and judgments of God, and ſtand firm in the lot ſet before thee, and in prayer to the moſt high God. Go *over* to the ſide of the holy ones, with them that live, and give praiſe to God: Tarry not in the error of the ungodly: -- Great is the mercy of the Lord, and his forgiveneſs to them that turn to him.' Hear then O ye ſiners, and turn to the Lord, and there is a mercy in ſtore for you.

Chap. xviii. *v.* 1, &c. 'He that liveth for ever *(the Eternal)* created all things together -- who is able to declare his works -- and who ſhall ſhew forth the power of his Majeſty: or who ſhall be able to declare his mercy? Nothing may be taken away, nor aded; neither is it poſſible to find out the glorious works of God. When a man hath done, then ſhall he begin.' -- (When he ſhall have done all in his powen to declare the greatneſs of God, he ſhall ſtill be but at the begining of his work; his divine Majeſty is ſo ineffable and incomprehenſible.) 'What is man, and what is his grace, and what is his good, or what is his evil? The number of the days of men at the moſt are a hundred years: as a drop of water -- are they eſteemed; and as a pebble of the ſand, ſo are a few years compared to eternity. Therefore God is patient in them. -- Let nothing hinder thee from praying always, and be not afraid to be juſtified even unto death: For the reward of God continueth for ever. Before prayer prepare thy ſoul, and be not as a man that tempteth God. -- A wiſe man will fear in every thing: and in the days of ſins will beware of ſloth. -- Go not after thy luſts: but turn away from thy own will. -- If thou give thy ſoul her deſires, ſhe will make thee a joy to thy enemies.'

Chap. xix. *v.* 21, &c. 'He that contemneth ſmall things ſhall fall by little and little. Wine and women make wiſe men fall off, &c. He that is haſty to give

credit is light of heart. Haſt thou heard a word againſt thy neighbour, let it die within thee, &c.'

Chap. xx. *v.* 26, &c. 'A lie is a foul blot in a man. -- A thief is better than a man that is always lying: but both of them ſhall inherit deſtruction. The manners of lying men are without honor: and their confuſion is with them without ceaſing.'

Chap. xxi. *v.* 1, &c. 'My ſon, haſt thou ſined? do ſo no more, but for thy former ſins alſo pray that they may be forgiven thee. Flee from ſins, as from the face of a ſerpent, &c. The congregation of ſiners is like tow heaped together, and the end of them is a flame of fire. The way of ſiners is made plain with ſtones; and in their end is hell, and darkneſs and pains.' O keep us Lord, from all ſin, and nothing elſe ſhall be able to hurt us.

Chap. xxii. *v.* 3, &c. 'Who will ſet a guard before my mouth; and a ſure ſeal upon my lips; that I fall not by them, and that my tongue deſtroy me not!' O none but my God can ſecure me from this dangerous enemy, the tongue.

Chap. xxiii. *v.* 1, &c. 'O Lord, the father and ſovereign ruler of my life, leave me not, nor ſuffer me to fall -- leſt my enemy rejoice over me. -- Give me not haughtineſs of my eyes, and turn away from me all coveting. Take from me the greedineſs of the belly; and let not the luſts of the fleſh take hold of me, &c. Let not thy mouth be accuſtomed to ſwearing, and let not the name of God be uſual in thy mouth. A man that ſweareth much ſhall be filled with iniquity: and a ſcourge ſhall not depart from his houſe. Let not thy mouth be accuſtomed to indiſcreet ſpeech, &c. *The libertine ſays*, who ſeeth me? Darkneſs compaſſeth me about, and the walls cover me; and no man ſeeth me: whom do I fear? The moſt High will not remember my ſins. And he underſtandeth not that his eye ſeeth all things, -- and he knoweth not that the eyes of the Lord are far brighter

brighter than the ſun, beholding round about all the ways of men, and the bottom of the deep, and looking into the hearts of men, into the moſt ſecret parts. There is nothing better than the fear of God: and nothing ſweeter than to have regard the commandments of the Lord. 'Tis great glory to follow the Lord, for length of days ſhall be received from him.' Even a long and happy eternity.

Chap. xxiv. *v.* 26, &c. 'Come over to me, *ſaith heavenly wiſdom*, all ye that deſire me, and be filled with my fruits. For my ſpirit is ſweet above hony, &c. They that eat me ſhall yet hunger: and they that drink me ſhall yet thirſt, &c. Theſe things are the book of life, and the covenant of the moſt High, and the knowledge of the truth, &c.

Chap. xxv. *v.* 5, &c. 'The things thou haſt not gathered in thy youth, how ſhalt thou find them in thy old age? How great is he that findeth wiſdom and knowledge? But there is none above him that feareth the Lord, &c.

Chap. xxviii. *v.* 1, &c. 'He that ſeeketh to revenge himſelf, ſhall meet with vengeance from the Lord; and he will ſurely keep his ſins in remembrance. Forgive thy neighbour, if he hath hurt thee; and then ſhall thy ſins be forgiven to thee when thou prayeſt. One man keepeth anger againſt another, and doth he ſeek to be healed by God? He hath no mercy on a man like himſelf; and doth he intreat for his own ſins? He that is but fleſh nouriſheth anger, and doth he aſk forgiveneſs of God? who ſhall obtain pardon for his ſins? Remember thy laſt things, and let enmity ceaſe.-- Remember the fear of God and be not angry with thy neighbour, &c. The whiſperer *(the tale-bearer)* and the double tongued is accurſed: for he hath troubled many that were at peace. He that hearkeneth to *(the tongue of the tale-bearer)* ſhall never have reſt, neither ſhall he have a friend in whom he may repoſe, many have fallen by the edge

of the ſword, but not ſo many as have periſhed by their own tongue. Hedge in thy ears with thorns; hear not a wicked tongue; and make doors and bars to thy mouth, -- make a balance for thy words, and a juſt bridle for thy mouth, and take heed leſt thou ſlip with thy tongue, and fall before thy enemies, who lye in wait for thee; and thy fall be incurable unto death.'

Chap. xxix. *v.* 14, &c. 'Place thy treaſure in the commandments of the moſt High: and it ſhall bring thee more profit than gold. Shut up alms in the heart of the poor, and it ſhall obtain help for thee againſt all evil: better than the ſhield of the mighty, &c.' O 'tis true, virtue and alms-deeds are the ſureſt protection, againſt all our enemies.

Chap. xxx. *v.* 1, &c. 'Give not up thy ſoul to ſadneſs, &c. The joyfulneſs of the heart is the life of a man, *&c.* Sadneſs hath killed many, and there is no profit in it. -- A chearful and a good heart is always feaſting, &c.' My ſoul keep thy conſcience clean: and thou ſhalt have no reaſon to be ſad at any time.

Chap. xxxi. *v.* 5, &c. 'He that loveth gold ſhall not be juſtified: and he that followeth after corruption ſhall be filled with it. Many have been brought to fall for *the ſake of* gold, &c. Gold is a ſtumbling block to them that ſacrifice to it: wo to them that eagerly follow after it: and every fool ſhall periſh by it. Bleſſed is the rich man that is found without blemiſh, and that hath not gone after gold, nor put his truſt in mony, &c.'

Chap. xxxii. *v.* 1, &c. 'Have they made thee ruler? be not lifted up: be among them as one of them. Have care of them, and ſo ſit down, and when thou haſt acquited thyſelf of all thy charge, take thy place. -- They that will ſeek *the Lord* early ſhall find a bleſſing. He that ſeeketh the law ſhall be filled with it: and he that dealeth deceitfully ſhall meet with

with a ſtumbling block therein.-- My ſon, do thou nothing without counſel; and thou ſhalt not repent when thou haſt done.

Chap. xxxiii. *v.* 1, &c. 'No evils ſhall hapen to him that feareth the Lord *(who to him ſhall turn all things into good)* but in temptation God will keep him, and deliver him from evils. As the potter's clay is in his hand to faſhion and order it, -- ſo man is in the hand of him that made him; and he will render to him according to his judgment.-- Idleneſs hath taught much evil.

Chap. xxxiv. *v.* 7, &c. 'Dreams have deceived many, and they have failed that put their truſt in them. The word of the law *of God* ſhall be fulfiled without a lye, &c. *(truſt then in his word, and not in lying dreams or vain obſervations,)* what doth he know that has not been tried? -- The ſpirit of thoſe that fear God -- ſhall be bleſſed: for their hope is on him that ſaveth them: and the eyes of God are upon them that love him.-- When one buildeth up, and another puleth down, what profit have they but their labor. A man that faſteth for his ſins, and doth the ſame again, what doth his humbling himſelf profit him? who will hear his prayer?' (O the dreadful evil of doing and undoing, by continualy relapſing into ſin, keep us Lord, from being ever ſo unhappy.

Chap. xxxv. *v.* 9, &c.' 'The ſacrifice of the juſt is acceptable, &c. Give glory to God with a good heart.-- In every gift ſhew a chearful countenance.-- Give to the moſt High, according to what he hath given to thee, with a good eye, according to the ability of thy hands: for the Lord maketh recompence, and will give thee ſeven times as much. Do not offer wicked gifts: for ſuch he will not receive.-- The Lord will not accept any perſon againſt a poor man: and he will hear the prayer of him that is wronged, &c. He that adoreth God with joy ſhall be accepted:

and his prayer ſhall approach even to the clouds. The prayer of him that humbleth himſelf ſhall pierce the clouds, --and he will not depart till the moſt High behold.' See here, my ſoul, the conditions, that ought to accompany our offerings and our prayers.

Chap. xxxvi. *v.* 15, &c. ' Be continualy with a holy man, whom thou ſhalt know to obſerve the fear of God. The ſoul of a holy man diſcovereth ſometimes true things, more than ſeven watchmen, that ſit in a high place to watch. But above all theſe things pray to the moſt High, that he may direct thy way in truth.' O my ſoul, conſult thou with them that truly love God; and with God himſelf, by fervent prayer, and thou ſhalt not go aſtray.

Chap. xxxviii. *v.* 21, &c. ' Give not up thy heart to ſadneſs, but drive it from thee, &c. Thou ſhalt do him *(thy dead friend)* no good, and ſhalt hurt thyſelf. Remember my judgment, for thine alſo ſhall be ſo: yeſterday for me, and to day for thee.' O my ſoul, how quickly ſhall it be our turn!

Chap. xxxix. *v.* 6, &c. ' *The wiſe man* will give his heart to reſort, early in the morning, to the Lord that made him, and he will pray in the ſight of the moſt High. He will open his mouth in prayer, and will make ſupplication for his ſins, &c. -- and in his prayer he will confeſs *(and give glory)* to the Lord: and he ſhall direct his counſel: -- Bleſs the Lord in his works, magnify his name, and give glory to him. -- All the works of the Lord are exceeding good. -- The works of all fleſh are before him; and there is nothing hid from his eyes. He ſeeth from eternity to eternity, and there is nothing wonderful before him -- His bleſſing hath overflowed. -- and as a flood hath watered the earth: ſo ſhall his wrath inherit the nations, that have not ſought after him.--Good things were created for the good from the begining: ſo for the wicked, good and evil things, -- All the works of the Lord are good, &c.--Now therefore with the whole heart

heart and mouth praiſe ye him, and bleſs the name of the Lord.' O my ſoul, let this be our exerciſe.

Chap. xl. *v.* 1, &c. ' Great labor is created for all men, and a heavy yoke is upon the children of Adam, from the day of their coming out of their mother's womb, until the day of their burial into the mother of all: their thoughts, and fears of the heart &c. from him that ſiteth on a throne of glory, unto him that is humbled in earth and aſhes, -- ſuch things hapen to all fleſh, -- and upon ſiners are ſevenfold more.'

Chap. xli. *v.* 1, &c. ' O death, how bitter is the remembrance of thee to a man that hath peace in his poſſeſſions. -- Fear not the ſentence of death, remember what things have been before thee, and what ſhall come after thee, this ſentence is, from the Lord upon all fleſh, &c.'

Chap. xliii. *v.* 29. We ſhall ſay much (*of God, and his glorious works*) and yet ſhall want words: but the ſum of *all we can ſay*, is He is All. What ſhall we be able to do to glorify him? -- Glorify the Lord as much as ever you can: for he will yet far exceed, and his magnificence is wonderful. In bleſſing the Lord, exalt him as much as you can: for he is above all praiſe. When you exalt him put forth all your ſtrength, and be not weary; for you can never go far enough, &c.' O let all his works praiſe him for ever.

ISAIAS.

CHAP. i. *v.* 2, &c. ' Hear O ye heavens, and give ear O earth: for the Lord hath ſpoken. I have brought up children, and have exalted them; but they have deſpiſed me. The ox knoweth his owner, and the aſs his maſter's crib: But Iſrael hath

hath not known me, and my people hath not underſtood. (*Chriſtians, ſee if the Lord may not juſtly reproach you, in the like manner; after your having received from him far greater favors.*) -- To what purpoſe do you offer me the multitude of your victims, &c. your aſſemblies are wicked, -- when you ſtretch forth your hands, and multiply prayer; I will not hear, for your hands are full of blood: *(you continue in the guilt and the wilful affection of mortal ſin)* But -- waſh yourſelves (*from your ſins*) be clean; take away the evil of your devices from my eyes, ceaſe to do perverſely; learn to do well, ſeek judgment, relieve the oppreſſed, &c. and then come and plead with me, ſaith the Lord, and if your ſins be as ſcarlet, they ſhall be made as white as ſnow, &c.. What comfort for true converts, who bring along with them to God, a truly penitent heart (which ſhews itſelf by the fruits of a new life,) without which none of our other offerings will be accepted.

Chap. iii. *v.* 10, &c. 'Say to the juſt man that it is well: for he ſhall eat the fruit of his doings. Wo to the wicked unto evil: for the reward of his hands ſhall be given him.' O what a *well* indeed for eternity is here to the juſt: O what a dreadful and eternal *wo* to the wicked.

Chap. v. *v.* 1, &c. 'My beloved had a vineyard, &c. and he looked that it ſhould bring forth good grapes, and it brought forth wild grapes. And now O ye inhabitants of Jeruſalem,--judge between me and my vineyard: what is there that I ought to do more to my vineyard, that I have not done to it? was it that I looked that it ſhould bring forth grapes, and and it hath brought forth wild grapes? And now I will ſhew you what I will do to my vineyard. I will take away the hedge thereof, and it ſhall be waſted: I will break down the wall thereof, and it ſhall be troden down; And I will make it deſolate: It ſhall not be pruned; and it ſhall not be diged: but briers

and

and thorns ſhall come up: and I will command the clouds to rain no rain upon it. For the vineyard of the Lord of hoſts is the houſe of Iſrael, &c. And I looked that they ſhould do judgment, and behold iniquity, &c. wo to you that join houſe to houſe, &c. wo to you that riſe early in the morning to follow drunkeneſs, &c. and the work of the Lord you regard not. -- Therefore hath hell enlarged her ſoul, and opened her mouth without any bounds; and their ſtrong ones, and their people, and their high and glorious ones ſhall go down into it. -- Wo to you that draw iniquity with cords of vanity, -- wo to you that call evil good, and good evil: that put darkneſs for light, and light for darkneſs, -- wo to you that are wiſe in your own eyes, -- wo to you that are mighty to drink wine, &c. that juſtify the wicked for gifts, &c. Therefore is the wrath of the Lord kindled againſt his people.--For all this his anger is not turned away, but his hand is ſtretched out ſtill,' (for the puniſhment of all unrepenting ſiners and obſtinate abuſers of his grace,) O keep us, Lord, from being at any time ſo miſerable.

Chap. vi. *v.* 3, &c. '*The ſeraphims* cried one to another, holy, holy, holy, the Lord God of hoſts, all the earth is full of his glory.' Join, my ſoul, thy voice with them here below; that this ſame may be thy hymn, with them to all eternity.

Chap. xii. *v.* 2, &c. 'Behold God is my Saviour, I will deal confidently, -- The Lord is my ſtrength and my praiſe, and he is become my ſalvation. You ſhall draw waters with joy out of the Saviour's fountains.--O praiſe ye the Lord, and call upon his name: make his inventions known among the people. --Sing ye to the Lord, for he hath done great things.--Rejoice and praiſe, O thou habitation of Sion: for great is he, that is in the midſt of thee, the holy one of Iſrael.' O happy fountains of our Saviour! O come my ſoul let us draw daily from them the waters of life

life, in holy mental prayer. O let this Saviour always dwell in the midſt of thee, by a ſenſe of his preſence, and by a ſpirit of recollection.

Chap. xxv. *v.* 1, &c. 'O Lord, thou art my God, I will exalt thee, and give glory to thy name for thou haſt done wonderful things, (*in favor of thy people*)--Becauſe thou haſt been a ſtrength to the poor -- a refuge from the whirlwind, a ſhadow from the heat. Thou ſhalt bring down the tumult of ſtrangers, &c. And the Lord of hoſts ſhall make unto all people in this mountain (*his heavenly Sion*) a feaſt of fat things, a feaſt of wine, of fat things full of marrow, of wine purified from the lees. And he ſhall deſtroy in this mountain -- the bond with which all people were tied. -- He ſhall caſt death down headlong for ever. And the Lord God ſhall wipe away tears from every face, &c.' O infinite goodneſs! when ſhall I be admited to this happy feaſt?

Chap. xxvi. *v.* 1, &c. 'In that day ſhall this canticle be ſung. -- Sion the city of our ſtrength, a Saviour ſhall be ſet therein, a wall and a bulwark. Open ye the gates, and let the juſt nation, that keepeth the truth enter in. The old error is paſſed away: thou wilt keep peace, peace, becauſe we have hoped in thee. You have hoped in the Lord for evermore, in the Lord God mighty for ever. -- The way of the juſt is right, the path of the juſt is right to walk in: And in the way of thy judgments, O Lord, we have patiently waited for thee: thy name and thy remembrance are the deſire of the ſoul. My ſoul hath deſired thee in the night, yea and with my ſpirit within me, in the morning early, I will watch to thee. -- Let us have pity on the wicked; but he will not learn juſtice, in the land of the Saints he hath done wicked things, and he ſhall not ſee the glory of the Lord. -- Lord thou wilt give us peace: for thou haſt wrought all our works for us.' O Saviour of my ſoul, bleſſed be thy name, who haſt ſet open in our favor

favor the gates of mercy, of truth, and of life everlaſting: O deliver us from all errors and ſins; and bring us to thy eternal peace.

Chap. xxviii. *v.* 16, &c. 'Behold I will lay a ſtone (*Chriſt*) in the foundation of Sion, &c. And I will ſet judgment in weight, and juſtice in meaſure,-- and your league with death ſhall be aboliſhed, and your covenant with hell ſhall not ſtand, (*glory be to thy name, O Lord, who haſt effected this,*) vexation alone ſhall make you ſiners underſtand. For the bed is ſtraitened, ſo that one muſt fall out, and a ſhort covering cannot cover both.' (No, the bed of our heart is too narrow, it cannot hold two: God expects to have it all to himſelf: O let it be wholy thine dear Lord, both for time and eternity!

Chap. xxix. *v.* 8, &c. 'As he that is hungry dreameth and eateth, but when he is awake, his ſoul is empty -- ſo ſhall be the multitude of all that have fought againſt mount Sion. (*Yea ſo ſhall it be with all the wicked, when they ſhall awake out of the ſhort dream of their mortal life.*) -- This people glorify me with their lips, but their heart is far from me.' Is it not ſo, with all thoſe whoſe heart, at the time of prayer, is not with God?

Chap. xxx. *v.* 1, &c. 'Wo to you apoſtate children, that you would take counſel, and not of me; and would begin a web, and not by my ſpirit -- who walk to go down to Egypt, -- hoping for help in the ſtrength of Pharao, &c. Egypt ſhall help in vain, and to no purpoſe: therefore have I cried concerning this: It is pride only, ſit ſtill. If you return and be quiet, you ſhall be ſaved: in ſilence and in hope ſhall your ſtrength be. The Lord waiteth that he may have mercy on you: and therefore he ſhall be exalted, ſparing you: becauſe the Lord is the God of judgment: bleſſed are all they that wait for him, &c.' O may this be always our diſpoſitions. Let

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us never turn our backs upon our God, to ſeek for help from fleſh and blood.

Chap. xxxii. *v.* 14, 15, &c. 'The ſiners in Sion are afraid; trembling hath ſeized upon the hypocrites. Which of you can dwell with devouring fire? Which of you ſhall dwell with everlaſting burnings? He that walketh in juſtices, and ſpeaketh truth, that caſteth away avarice, and ſhuteth his eyes that he may ſee no evil. He ſhall dwell on high -- bread is given to him, (*for his eternal nouriſhment*) his waters are ſure (*even the waters of life.*) His eyes ſhall ſee the King in his beauty, they ſhall ſee the land (*the earth*) afar off. -- Look upon Sion the city of our ſolemnity: thy eyes ſhall ſee Jeruſalem, a rich habitation, a tabernacle that cannot be removed. -- Becauſe only there our Lord is magnificent: a place of -- ſpacious ſtreams: no (*enemies*) ſhip -- ſhall paſs through. -- The people that dwell therein ſhall have their iniquity taken away from them.' O how happy ſhall they be that ſhall dwell for ever in this bleſſed city; and ſee the king of beauty and of glory, in all his beauty, and in all his glory? But how miſerable they that for their wickedneſs, ſhall be condemned to dwell with eternal burnings!

Chap. xxxv. *v.* 4, &c. 'God himſelf will come, and will ſave you. Then ſhall the eyes of the blind be opened. -- And a path and a way ſhall be there, and it ſhall be called the holy way: the unclean ſhall not paſs over it: and this ſhall be unto you a ſtrait way, ſo that fools ſhall not err therein. -- No miſchievous beaſt ſhall go up by it, nor be found there. -- And the redeemed of the Lord ſhall return, and ſhall come into Sion with praiſe, and everlaſting joy ſhall be upon their heads -- and ſorrow and mourning ſhall flee away.' Happy way of the church of the Saints! O let my ſoul ever walk therein.

Chap. xl. *v.* 1, *&c.* 'Be ye comforted O my people, ſaith your God (*for your redemption is at hand.*

hand.) -- The voice of one crying in the deſart, prepare ye the way of the Lord. -- The voice of one ſaying: Cry. And I ſaid: what ſhall I cry? All fleſh is graſs, and all the glory thereof as the flower of the field -- the graſs is withered, and the flower is fallen: but the word of our Lord endureth for ever. Get thee up upon a high mountain, thou that bringeſt good tidings (*the goſpel*) to Sion: lift up thy voice with ſtrength, thou that bringeſt good tidings to Jeruſalem. -- Behold your God: behold the Lord God ſhall come with ſtrength -- behold his reward is with him. -- He ſhall feed his flock like a ſhepherd, he ſhall gather together the lambs. -- (*O bleſſed be his goodneſs!*) -- Who hath meaſured the waters in the hollow of his hand, and weighed the heavens with his palm? who hath poiſed with three fingers the bulk of the earth? -- who hath been his counſellor, and hath taught him? -- Behold the nations are as a drop of a bucket, and are counted as the ſmalleſt grain of a balance to him. All nations are before him as if they had no being at all, and are counted to him as nothing and vanity. To whom then have you likened God? (*O ſiners what is this you prefer before him.*) Lift up your eyes on high, and ſee, who hath created theſe things. -- Why ſayſt thou O Jacob -- my way is hidden from the Lord? -- The Lord is the everlaſting God, who hath created the ends of the earth -- neither is there any ſearching out of his wiſdom, &c. They that hope in the Lord ſhall renew their ſtrength, they ſhall take wings as eagles, they ſhall run, and not be weary, they ſhall walk, and ſhall not faint.' O how happy then are all they that truſt in the Lord, and that ſincerely ſeek him.

Chap. xlii. *v.* 1. &c. 'Behold my ſervant (*the man Jeſus Chriſt*) I will uphold him: my elect, my ſoul delighteth in him: I have given my ſpirit upon him, he ſhall bring forth judgment to the Gentiles. He ſhall not cry, nor have reſpect to perſons, neither

ſhall his voice be heard abroad. The bruiſed reed he ſhall not break, and ſmoking flax he ſhall not quench. *(O the meekneſs of our Redeemer!)* He ſhall bring forth judgment unto truth. He ſhall not be ſad, nor troubleſom *(turbulent)* till he ſet judgment in the earth, and the iſlands (*of the Gentiles*) ſhall wait for his law. Thus ſaith the Lord God. -- I have given thee for a covenant of the people, for a light of the Gentiles. That thou might'ſt open the eyes of the blind, and bring forth -- them that ſit in darkneſs out of the priſon houſe. I the Lord, this is my name: I will not give my glory to another. O glory be for ever to thee our great deliverer.

Chap. xlviii. *v.* 17, &c. 'Thus ſaith the Lord thy redeemer, the holy one of Iſrael. I am the Lord thy God that teach thee profitable things, that govern thee. -- O that thou hadſt hearkened to my commandments: thy peace had been as a river. -- Come forth out of Babylon *(the ſociety of the wicked.)* -- There is no peace to the wicked ſaith the Lord.' O great God, how can there be peace for them that are at war with thee? O teach my poor ſoul at leaſt ever to fear thee, and to love thee; and thy peace ſhall be my portion for ever.

Chap. xlix. *v.* 1, &c. 'Give ear ye iſlands -- from afar. The Lord hath called me from the womb *('tis Chriſt that ſpeaks)* -- and he hath ſaid: It is a ſmall thing that thou ſhould'ſt be my ſervant, to raiſe up the tribes of Jacob. -- Behold I have given thee to be the light of the Gentiles, that thou may'ſt be my ſalvation even to the fartheſt parts of the earth. *(O may all the ends of the earth give perpetual glory to this heavenly Saviour!)* In an acceptable time I have heard thee; and in the day of ſalvation I have helped thee. (O *my ſoul, now is our acceptable time: let us make* good *uſe of it, in order to ſecure our ſalvation.)* And Sion ſaid: -- the Lord hath forgoten me. Can a woman forget her infant, ſo as not to have pity on the child

child of her womb? And if ſhe ſhould forget, yet will not I forget thee. Behold I have graven thee in my hands, &c.' O ſweet and comfortable expreſſions of God's tender love for us! O my ſoul, how truly has thy Saviour graven thee in his ſacred hands, pierced with nails, and faſtened to the Croſs for the love of thee!

Chap. l. *v.* 1, &c. 'Thus ſaith the Lord; what is this bill of the divorce of your mother *(the Synagogue)* with which I have put her away? Behold you *(unbelieving Jews)* are ſold for your iniquities; and for your wicked deeds have I put your mother away. Becauſe I came *(to you by the Incarnation of my Son)* and there was not a man *(of you that would receive, and believe in him)* I called, and there was none that would hear.' O the dreadful conſequence of the abuſe of divine Grace! Now ſee my ſoul, what this ſame incarnate Jeſus has done and ſuffered for us. 'The Lord God, *ſaith he,* hath opened my ear *(to be for ever his ſervant obedient unto death.)* And I make no reſiſtance: I have not gone back. I have given my body to them that ſtrike; and my cheeks to them that pluck. I have not turned away my face from them that rebuke and ſpit upon me. The Lord God is my helper--therefore have I ſet my face as a moſt hard rock, and I know that I ſhall not be confounded. He is near that juſtifieth me, who will contend with me, &c.' O bleſſed be that infinite goodneſs, which has ſubjected the Son of God, my deareſt Redeemer, to all theſe ignominious ſufferings! O let all the Angels and Saints praiſe and glorify him for ever.

Chap. lii. Under the figure of the deliverance of God's people from the Babyloniſh captivity; the church is invited to rejoice for her redemption from ſin, *v.* 1, &c. 'Ariſe, ariſe, O Jeruſalem looſe the bonds *(of ſatan and ſin)* from off thy neck O captive daughter of Sion. -- For I myſelf that ſpoke *(before by the prophets)* behold I am here *(in perſon by my incar-*

nation.) How beautiful upon the mountains are the feet of him that bringeth good tidings (*the goſpel of eternal life*) and that preacheth peace: of him that ſheweth forth good, that preacheth ſalvation, that ſaith to Sion: thy God ſhall reign!' O happy tidings indeed! Thy God my ſoul, ſhall reign. O may he reign in all hearts, both in time and eternity! 'The voice of thy watchmen (*thy paſtors*) they ſhall praiſe together: for they ſhall ſee eye to eye, when the Lord ſhall convert Sion.--And all the ends of the earth ſhall ſee the ſalvation of our God. Depart, depart, go ye out from thence (*the Babel of confuſion and wickedneſs*) touch no unclean thing: go out from the midſt of her, be ye clean you that carry the veſſels of the Lord (*Chriſtians, who ought to carry the Lord himſelf in a clean ſoul, and a clean body.*) For the Lord (*even Chriſt your King*) will go before you.--He ſhall be exalted and extoled and ſhall be exceeding high--*yet* his viſage ſhall be inglorious among men, and his form among the ſons of men. He ſhall ſprinkle many nations (*by his baptiſm and by his blood* Kings ſhall ſhut their mouths at him (*to bear him with ſilence, and to obey him.*) For they to whom it was not told of him have ſeen: and they that had not heard have beheld.' O happy vocation of the Gentiles to the faith, and kingdom of Chriſt!

Chap. liii. 'Contains throughout an illuſtrious prophefy of the paſſion of Chriſt. Remark in particular the following texts. *v.* 1, &c. 'Who hath believed our report (*of a ſuffering Meſſias, &c.*) There is no beauty in him, nor comlineſs--*he is* deſpiſed and the moſt abject of men, a man of ſorrows and acquainted with infirmity; and his look was as it were hiden and deſpiſed, whereupon we eſteemed him not.--Surely he has born our infirmities, and carried our ſorrows: and we have thought him as it were a leper, and as one ſtruck by God and afflicted. But he was wounded for our iniquities, he was bruiſed for

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our ſins: -- and by his bruiſes we are healed. All we like ſheep have gone aſtray -- and the Lord hath laid on him the iniquity of us all. He was offered, becauſe it was his own will, and he opened not his mouth -- led as a ſheep to the ſlaughter, and -- dumb as a lamb before his ſhearer. -- He is cut off out of the land of the living: for the wickedneſs of my people have I ſtruck him. -- He hath done no iniquity, neither was there deceit in his mouth. And the Lord was pleaſed to bruiſe him in infirmity: if he ſhall lay down his life for ſin, he ſhall ſee a long lived ſeed. -- By his knowledge ſhall this my juſt ſervant juſtify many: and he ſhall bear their iniquities. Therefore will I diſtribute to him very many (*for his ſpiritual kingdom*) and he ſhall divide the ſpoils of the ſtrong, becauſe he hath delivered his ſoul unto death, and was reputed with the wicked: and he hath born the ſins of many, and hath prayed for the tranſgreſſors.' O bleſſed for ever be the infinite goodneſs and charity of our Redeemer, in taking, in this manner, our ſins upon himſelf, and ſuffering ſo many ignominies and torments and even the worſt of deaths, to purchaſe mercy, grace and life everlaſting for us! But O how blind are all they, whether Jews, or other infidels, who do not ſee in this chapter, a moſt evident propheſy of the ſufferings and death of the Chriſtian Meſſias, recorded in the Jews own Bible, ſeven hundred years before the event! The following chapters contain many glorious promiſes made in favor of the kingdom or Church of Chriſt! from which his peace, his grace and his truth ſhall never depart.

Chap. liv. The Gentiles who were barren before ſhall multiply in the Church of Chriſt from which God's favor ſhall never be taken away. *v.* 1, &c. 'Give praiſe O thou barren. -- For many are the children of the deſolate, more than of the married wife, ſaith the Lord. -- Enlarge the place of thy habitation. -- For thou ſhalt paſs on to the right hand, and

to the left, and thy ſeed ſhall inherit the Gentiles.-- Fear not, for thou ſhalt not be confounded. --For he that made thee ſhall rule over thee--and thy Redeemer the holy one of Iſrael ſhall be caled the God of the whole earth.-- This is to me as in the days of Noe, to whom I ſwore that I would no more bring in the waters (*of the deluge*) --ſo have I ſworn that I will not be angry with thee. -- For the mountains ſhall be moved.-- But my mercy ſhall not depart from thee, and the covenant of my peace ſhall not be moved, ſaith the Lord that hath mercy on thee.' O bleſſed be his name who has made and accompliſhed theſe illuſtrious promiſes in favor of his people the Church of the new Teſtament!

Chap. lv. *v.* 1, &c. ' All you that thirſt come to the waters (*of life.*) -- Why do you ſpend mony for that which is not bread, and your labor for that which doth not ſatisfy you, (*viz. for empty worldly toys.*) Hearken diligently to me -- and your ſoul ſhall be delighted in fatneſs. -- Seek ye the Lord, while he may be found: call upon him, while he is near.-- Let the wicked man forſake his way, and the unjuſt man his thoughts, and let him return to the Lord, and he will have mercy on him. -- For as the heavens, are exalted above the earth, ſo are my ways exalted above your ways, and my thoughts above your thoughts.' O Chriſtians let us correſpond with all theſe gracious calls!

Chap. lvi. *v.* 7. ' I will bring them (*viz. the Gentiles.*) into my holy mount, (*the church*) and will make them joyful in my houſe of prayer (*my temple*) for my houſe ſhall be called the houſe of prayer for all nations.' O come thou into my ſoul, dear Lord and eſtabliſh thy temple there; that ſo this houſe of prayer may be always within me: and I may ever keep cloſe to thee.

Chap. lvii. *v.* 15, &c. ' Thus ſaith the High and the Eminent, that inhabiteth eternity, and his name

is Holy, who dweleth in the high and holy place (*his heavenly ſanctuary*) and with a contrite and humble ſpirit. (*O bleſed ſpirit of contrition and humility, in which God ever dwells, and takes his reſt!*) But the wicked are like the raging ſea, which cannot reſt, and the waves thereof caſt up dirt and mire. There is no peace to the wicked, ſaith the Lord God.' No my ſoul: there will be no peace for thee, but in thy God.

Chap. lviii. *v.* 13, &c. ' Cry, ceaſe not, lift up thy voice like a trumpet, and ſhew my people their wicked doings, -- why have we faſted, ſay they, and thou haſt not regarded?-- Behold in the day of your faſt your own will is found, -- behold you faſt for debates and ſtrife, -- wilt thou call this a faſt, and a day acceptable to the Lord? Is not this rather the faſt that I have choſen? Looſe the bands of wickedneſs.-- Deal thy bread to the hungry, and bring the needy and the harbourleſs into thy houſe: when thou ſhalt ſee one naked, cover him, and deſpiſe not thy own fleſh. Then ſhall thy light break forth as the morning, and thy health ſhall ſpeedily ariſe, and thy juſtice ſhall go before thy face, and the glory of the Lord ſhall gather thee up. Then ſhalt thou call, and the Lord ſhall hear. -- If thou wilt take away the chain (*of affection to ſin*) out of the midſt of thee and ceaſe -- to ſpeak that which is good for nothing. When thou ſhalt pour out thy ſoul to the hungry, and ſhalt ſatisfy the afflicted ſoul, then ſhall thy light riſe up in darkneſs, and thy darkneſs ſhall be as the noonday. And the Lord will give thee reſt continualy, and fill thy ſoul with brightneſs, and thou ſhalt be like a watered garden, and like a fountain of water, whoſe waters ſhall not fail. -- If thou turn away thy foot from the ſabbath, from doing thy own will in my holy day, and thy own will is not found to ſpeak a word: Then ſhalt thou be delighted in the Lord, &c.' O how glorious are the promiſes here made

made to ſincere penitents, who exerciſe themſelves diligently in the works of mercy, and renounce their own will to follow God's will.

Chap. lix. *v.* 1, &c. 'Behold the hand of the Lord is not ſhortened. — But your iniquities have divided between you and your God: and your ſins have hid his face from you, that he ſhould not hear. For your hands are defiled with blood, and your fingers with iniquity: your lips have ſpoken lies, and your tongue uttereth iniquity. There is none that caleth upon juſtice, -- but they truſt in a meer nothing, and ſpeak vanities, they have conceived labor, and brought forth iniquity. They have broken the eggs of aſps, and have woven the webs of ſpiders: he that ſhall eat of their eggs ſhall die, and that which is brought out ſhall be hatched into a baſiliſk. Their webs ſhall not be for clothing, neither ſhall they cover themſelves with their works: their works are unprofitable works. — their feet run to evil. -- their thoughts are unprofitable thoughts; waſting and deſtruction are in their ways: they have not known the way of peace, and there is no judgment in their ſteps; their paths are become crooked to them; whoſoever treadeth in them knoweth no peace. Therefore is judgment far from us, and juſtice ſhall not overtake us: we looked for light, and behold darkneſs -- we have groped as if we had no eyes: we have ſtumbled at noon-day, -- For our iniquities are multiplied before thee, &c.' O how patheticaly has the Spirit of God here deſcribed the miſery and vanity of the ways of the wicked: Sweet Jeſus deliver us from the errors of their ways. But ſee now, my ſoul, what this ſame ſpirit has promiſed with regard to the coming of our Redeemer, and his everlaſting covenant with his church, *v.* 19. 20, &c. 'They from the weſt ſhall fear the name of the Lord: and they from the riſing of the Sun his glory, -- And there ſhall come a redeemer to Sion. -- This is my covenant with them

them (*the church of this redeemer*) ſaith the Lord, my Spirit that is in thee, and my words (*the whole pure profeſſion of the true chriſtian faith*) which I have put in thy mouth, ſhall not depart out of thy mouth, nor out of the mouth of thy ſeed, nor out of the mouth of thy ſeed's ſeed, ſaith the Lord, from henceforth and for ever.' O the happy promiſe of the ſpirit of truth made here to the church of Chriſt. O the bleſſed covenant, to ſtand good to all generations! Happy church of our redeemer which has been thus favored!

Chap. lx. Shews how the light of true faith (*v.* 1, 2, 3.) ſhall ſhine forth in the church of Chriſt: and ſhall be ſpread thro' all nations (*v.* 4, &c.) and ſhall continue for all ages, *v.* 19. 20.

Chap. lxi. *v.* 1. 2, &c. ' The ſpirit of the Lord is upon me, (*ſaith our Redeemer*) becauſe the Lord hath anointed me (*prieſt, prophet and king*) he hath ſent me to preach to the meek (*to the poor and humble*) to heal the contrite of heart, and to preach a releaſe to the captives, and a deliverance to them that are ſhut up (*in priſons*) to proclaim the acceptable year of the Lord (*the great jubilee of general remiſſion to them that will embrace it: but to the obſtinate oppoſers of God's grace*) the day of vengeance of our God: to comfort all that mourn (*all true penitents,*) --and to give them a crown for aſhes,-- And I will make their work in truth, and I will make a perpetual covenant with them, &c.' O how truly has our Lord executed all this, in favor of his people!

Chap. lxii. The prophet declares he will never ceaſe from preaching Chriſt.---To whom all nations ſhall be converted,--and whoſe church ſhall flouriſh for ever,--having watch-men upon her walls, appointed by the Lord, all the day, and all the night; who ſhall never hold their peace.--

Chap. lxvi. v. 1, &c. ' Thus ſaith the Lord: heaven is my throne, and the earth is my footſtool, what is this houſe, (*he ſpeaks of the Jewiſh temple*) that

that you will build for me? And what is this place of my reſt? My hand made all theſe things,-- But to whom ſhall I have reſpect, but to him that is poor and little, *(humble)* and of a contrite ſpirit, and that trembleth at my words.' O 'tis ſuch a ſoul as this is the temple of God's eternal reſt. Happy all they that are of an humble and contrite ſpirit! 'All fleſh ſhall come to adore before my face, ſaith the Lord *(after the call of the Gentiles to the church.)* And they ſhall go out and ſee the carcaſes of the men, that have tranſgreſſed againſt me *(by an obſtinate reſiſting of my grace)* their worm ſhall not die and their fire ſhall not be quenched: and they ſhall be a loathſom ſight to all fleſh.' Ah! ſuch are now the Jews the enemies of Chriſt, who are here particularly pointed at, and ſuch ſhall all the reprobate be to eternity.

JEREMIAS.

CHAP. ii. v. 5. 6, &c. 'Thus ſaith the Lord: what iniquity have your fathers found in me, that they are gone far from me, and have walked after vanity, *(empty things)* and are become vain? And they have not ſaid: where is the Lord, that made us come up out of the land of Egypt? -- (Chriſtians what ſhall you be able to anſwer to Jeſus Chriſt, when he ſhall reproach you, with all you have done againſt him, without any provocation, after all he has done for you?) be aſtoniſhed O ye heavens at this--for my people have done two evils: *(dreadful evils indeed)* they have forſaken me, the fountain of living water, and have made to themſelves ciſterns, broken ciſterns, that can hold no water. And now what haſt thou to do, in the way of Egypt to drink the troubled water?--Thy own wickedneſs ſhall reprove

prove thee, and thy apoſtaſy ſhall rebuke thee. Know thou, and ſee, that it is an evil, and a bitter thing for thee, to have left the Lord thy God, and that my fear is not with thee, ſaith the Lord, the God of hoſts. Of old time thou haſt broken my Yoke--and thou ſaidſt, I will not ſerve. Will a virgin forget her ornament, or a bride her ſtomacher? But my people hath forgoten me, days without number. --How exceeding baſe *(and vile)* art thou become, going the ſame *wicked* ways over *and over* again, &c.' Siners attend to theſe divine remonſtrances, and turn from all your evil ways of ſin and death, to the living God.

Chap. iii. v. 1, &c. 'It is commonly ſaid if a man put away his wife, and ſhe go from him, and marry another man, ſhall he return to her any more? Shall not that woman be polluted and defiled? But thou haſt proſtituted thyſelf to many lovers; nevertheleſs return to me: ſaith the Lord, and I will receive thee.' O unparaleled goodneſs! O my ſoul, let us embrace it, and return to our Lord, with our whole heart.

Chap. vi. v. 2, &c. 'Thus ſaith the Lord,--ſtand ye on the ways, and ſee, and aſk for the old paths, which is the good way, and walk ye in it: and you ſhall find refreſhment for your ſouls.' O ancient truth! O ancient piety! O primitive Chriſtianity! O Chriſtians let us follow theſe *old Paths*, and our ſouls ſhall find reſt, and ſhall repoſe in God.

Chap. ix. v. 1. &c. 'Who will give Water to my head, and fountains of tears to my eyes? and I will weep day and night for the ſlain of the daughter of my people. (O how much more does the general deſolation of the Chriſtian world, by ſin; the early corruption of youth, and the eternal loſs of innumerable ſouls, call for the tears of all Chriſtians.) Death is come up through our windows. (O how often does the death of the ſoul come in through the windows

dows of unguarded eyes!) Let not the wiſe man glory in his wiſdom: and let not the ſtrong man glory in his ſtrength: and let not the rich man glory in his riches, but let him that glorieth glory in this that he underſtandeth and knoweth me: for I am the Lord, that exerciſe mercy and judgment, and juſtice in the earth: for theſe things pleaſe me, ſaith the Lord.

Chap. x. *v.* 1, *&c.* 'There is none like to thee, O Lord; thou art great; and great is thy name in might. Who ſhall not fear thee, O king of nations? For thine is the glory--and there is none like to thee. -- The Lord is the true God: he is the living God, and the everlaſting king: at his wrath the earth ſhall tremble,--He that prepareth the world by his wiſdom and ſtretcheth out the heavens by his diſcretion--he lifteth up the clouds from the ends of the earth, he maketh lightnings for rain, and bringeth forth the wind out of his treaſures, &c. O let all his works give glory to him.

Chap. xii. *v.* 11. 'With deſolation is all the land (*all the earth*) made deſolate, becauſe there is no one that conſidereth in the heart.' O the diſmal evil of inconſideration, the ſource of all the evils of Chriſtendom, even to this day!

Chap xv. *v.* 1, &c. 'If Moſes and Samuel ſhall ſtand before me, my ſoul is not towards this people. --For who ſhall have pity on thee, O Jeruſalem? (O obſtinate ſiner.) Thou haſt forſaken me, ſaith the Lord. -- I am weary of intreating thee.' O infinite goodneſs! ſo often to *intreat* ſuch wretches as we are for to return to thee. But O the dreadful conſequences of our obſtinacy in ſin!

Chap. xvii. *v.* 1, &c. 'The ſin of Juda is writen with a pen of iron, with the point of a diamond, upon the table of their heart. -- Thus ſaith the Lord: curſed is the man that truſteth in man, and maketh fleſh his arm, (*his ſtrength*) and whoſe heart departeth from

from the Lord. For he ſhall be like tamarick in the deſart, and he ſhall not ſee when good ſhall come. -- Bleſſed is the man, that truſteth in the Lord, -- he ſhall be as a tree that is planted by the waters, -- and ſhall not fear when the heat cometh. And the leaf thereof ſhall be ever green, -- neither ſhall it ceaſe at any time to bring forth fruit. The heart is perverſe above all things, and unſearchable: who can know it? I am the Lord, that ſearch the heart, and prove the reins, who give to every one according to his way, and according to the fruit of his devices. He that hath gathered riches, and not by right: in the midſt of his days he ſhall leave them, and in his latter end he ſhall be (*found to have been*) a fool, O Lord the hope of Iſrael, all that forſake thee ſhall be confounded; they that depart from thee ſhall be writen in the earth; becauſe they have forſaken the Lord, the vein of living waters.' O Chriſtians ſee that there is no happineſs even in this world but in ſerving God!

Chap. xxiii. *v.* 24, &c. 'Shall a man be hid in ſecret places, and I not ſee him ſaith the Lord? Do not I fill heaven and earth, ſaith the Lord? Are not my words as a fire, ſaith the Lord, and as a hammer that breaketh the rock in pieces?' O Lord, let us always remember thy preſence: let us always tremble at thy word.

Chap. xxix. *v.* 13. *You ſhall ſeek me and you ſhall find me; when you ſhall ſeek me with all your heart.* Ah Chriſtians, if you dont find your God to your eternal ſalvation, 'tis becauſe you don't ſeek him with all your heart: 'tis becauſe you are not in earneſt in ſeeking him, (See Chap. xxx. xxxi. xxxii. xxxiii.) the glorious promiſes relating to Chriſt, to his new covenant, and to his church, and its flouriſhing to the end of the world.

Chap. xlviii. *v.* 10, &c. *Curſed is he that doth the work of the Lord deceitfully.* O beware my ſoul

of ever faling under this curſe, by any deceit in thy ſpiritual concerns.

Chap. xlix. *v.* 19, &c. 'For who is like to me? And who ſhall abide me? And who is that ſhepherd, that can withſtand my countenance?' O let us never be ſo unhappy, as to pretend to withſtand the Almighty.

LAMENTATIONS *of* JEREMIAS.

CHAP. i. *v.* 12, &c. 'O all ye that paſs by the way, attend and ſee if there be ſorrow like to my ſorrow. -- From above he hath ſent fire into my bones. -- The yoke of my iniquities hath watched for me, they are folded together in his hand, and put upon my neck.' -- Dear Redeemer, how much hath thy taking on thyſelf our iniquities coſt thee!

Chap. ii. *v.* 18, &c. 'Let thy tears run down like a torrent, day and night (*O daughter of Sion.*) Give thyſelf no reſt, and let not the apple of thy eye ceaſe. -- Ariſe, give praiſe in the night, in the beginning of the watches: pour out thy heart like water, before the face of the Lord: lift up thy hands to him, &c.' Penitent ſiners, let theſe be your exerciſes.

Chap. iii. *v.* 24, &c. 'The Lord is my portion ſaid my ſoul: therefore will I wait for him. The Lord is good to them that hope in him, to the ſoul that ſeeketh him. -- It is good to wait with ſilence for the ſalvation of God.--'Tis good for a man when he hath born the yoke from his youth. -- He ſhall ſit ſolitary, and hold his peace, becauſe he hath taken it upon him.' O my ſoul, let us alſo chuſe the Lord for our portion; and ever take up his ſweet yoke upon us.

Chap.

Chap. iv. *v.* 1, &c. 'How is the gold become dim, the fineſt colour is changed. -- Her Nazarites were whiter than ſnow, purer than milk -- fairer than the ſapphire: *but now* their face is made blacker than the coals.' Oh how much more dreadful a change is made in the ſoul that falls from grace into mortal ſin!

BARUCH.

CHAP. ii. *v.* 6, &c. 'To the Lord our God is juſtice: but to us, and to our fathers, confuſion of face, as at this day. -- For the Lord is juſt in all his works -- we have not hearkened to his voice, -- we have ſined, we have done wickedly, we have acted unjuſtly, O Lord our God, againſt all thy juſtices. Let thy wrath be turned away from us. -- Hear O Lord our prayers and our petitions, and deliver us for thy own ſake -- that all the earth may know that thou art the Lord our God. -- Look down upon us, O Lord, from thy holy houſe, and incline thine ear and hear us. Open thine eyes and behold: for the dead that are in hell -- ſhall not give glory and juſtice to the Lord. -- But the ſoul that is ſorrowful for the greatneſs of *her* evil, and goeth bowed down, -- giveth glory and juſtice to thee, O Lord, &c.' Siners learn to imitate this humility and prayer, if you deſire effectualy to find mercy with God.

Chap. iii. *v.* 1, &c. 'And now, O Lord Almighty, the God of Iſrael, the ſoul in anguiſh, (*for ſin*) and the troubled ſpirit crieth to thee. Hear, O Lord, and have mercy, for thou art a merciful God, and have pity on us, for we have ſined before thee. For thou remaineſt for ever, and ſhall we periſh everlaſtingly? -- Remember not the iniquities of our fathers. -- Hear, O Iſrael, the commandments of life, give

ear that thou mayſt learn true wiſdom. How happeneth it, O Iſrael, that thou art in thy enemy's land? Thou haſt forſaken the fountain of wiſdom: for if thou hadſt walked in the way of God, thou hadſt ſurely dwelt in peace for ever. Learn where is wiſdom, where is fortitude, where is underſtanding: that thou mayſt know alſo where is length of days and life, where is the light of the eyes, and peace. Who hath found out her place, *(Wiſdom's?)* And who hath gone into her treaſures? Where are now the princes of the nations -- that hoard up ſilver and gold -- and there is no end of their geting. They are cut off and are gone down to hell, and others are riſen up in their place. Young men have ſeen the light--but the way of knowledge *(of trùe wiſdom)* they have not known Nor have they underſtood the paths thereof, neither have their children received it; it is far from their face. It hath not been heard of in the land of Canaan -- *nor amongſt* the children of Agar, that ſearch after the wiſdom that is of the earth -- but the way of *(true)* wiſdom they have not known, neither have they remembred her paths. O Iſrael, how great is the houſe of God *(the ſeat and ſource of true wiſdom)* -- it is great, and hath no end, it is high and immenſe.-- Who hath gone up into heaven, and taken her *(wiſdom)* and brought her down from the clouds? Who hath paſſed over the ſea, and found her, and brought her preferably to choſen gold? There is none that is able *(of himſelf)* to know her ways, nor that can ſearch out her paths. But he that knoweth all things knoweth her. *(Even he to whom all things obey.)* This is our God, and there ſhall no other be accounted of in compariſon of him. He found out all the way of knowledge, and gave it to Jacob his ſervant. -- Afterwards he was ſeen upon earth (*by the myſtery of his Incarnation*) and converſed with men. *To teach them his true heavenly wiſdom.*

Chap.

Chap. iv. *v.* 1, &c. 'This (*true wiſdom*) is the book of the commandments of God, and the law that is for ever: all they that keep it, ſhall come to life: but they that have forſaken it, to death. Return O Jacob, and take hold of it, walk in the way by its brightneſs, in the preſence of the light thereof. Give not thy honor to another.--We are happy O Iſrael, becauſe the things, that are pleaſing to God are made known to us.' O how much more happy now are the children of the church of Chriſt, who have both his goſpel and himſelf, his light and his truth always with them, even to the end of the world. O Chriſtians let us walk in this light, and live up to this truth for ever.

EZEKIEL.

CHAP. iii. *v.* 17, &c. 'Son of man, I have made thee a watchman to the houſe of Iſrael.--If when I ſay to the wicked, thou ſhalt ſurely die; thou declare it not to him, nor ſpeak to him that he may be converted from his wicked way, and may live: the ſame wicked man ſhall die in his iniquity, but I will require his blood at thy hand. But if thou give warning to the wicked, and he be not converted from his wickedneſs, and from his evil way: he indeed ſhall die in his iniquity, but thou haſt delivered thy ſoul. Moreover if the juſt man ſhall turn away from his juſtice, and ſhall commit iniquity: I will lay a ſtumbling block before him, he ſhall die, becauſe thou haſt not given him warning; he ſhall die in his ſin, and his juſtices which he hath done, ſhall not be remembered: but I will require his blood at thy hand. But if thou warn the juſt man, that the juſt may not ſin, and he doth not ſin: living he ſhall live, becauſe thou haſt warned him, and thou haſt delivered thy

ſoul.' (Mark this all ye paſtors and ſuperiors: and all you that any ways have the charge of others.) See to the like effect *Chap.* xxxiii.

Chap. xvi. *v.* 49, 50, &c. ' Behold this was the iniquity of Sodom (*the cauſe of her deſtruction*) pride, fulneſs of bread, and abundance, and the idleneſs of her, and of her daughters -- and they were lifted up, and they commited abominations before me: and I took them away, as thou haſt ſeen.' Give ear O worldlings to the Spirit of God, and learn from this text, that a life of pride, ſenſuality and idleneſs is the high road to all kinds of luſt, and to final perdition.

Chap. xviii. *v.* 4, &c. ' Behold all ſouls are mine: as the ſoul of the father, ſo alſo the ſoul of the ſon is mine: the ſoul that ſineth the ſame ſhall die. And if a man be juſt and do judgment and juſtice--he ſhall ſurely live ſaith the Lord God. And if he beget a ſon, that is a rober, a ſheder of blood, and that *doth* ſome one of thoſe *wicked* things (*forbiden by the law of God*) though he doth not them all: but that eateth on the mountains (*of ſacrifices offered to idols*) that defileth his neighbour's wife, that grieveth the needy and the poor; that taketh away by violence, that ſtoreth not the pledge, and that lifteth up his eyes to idols, that commiteth abomination, that giveth upon uſury, and that taketh an increaſe: ſhall ſuch a one live? He ſhall not live. Seeing he hath done all theſe deteſtable things, he ſhall ſurely die. -- But if he beget a ſon, who ſeeing all his father's ſins, which he hath done, is afraid, and ſhall not do the like to them. But hath given his bread to the hungry, and hath not taken uſury, and encreaſe; but hath executed my judgments and walked in my commandments: this man ſhall not die for the iniquity of his father, but living he ſhall live. -- The ſon ſhall not bear the iniquity of the father: and the father ſhall not bear the iniquity of the ſon: the juſtice of the juſt man ſhall

ſhall be upon him: and the wickedneſs of the wicked ſhall be upon him. But if the wicked do penance for all his ſins which he hath commited, and keep all my commandments, and do judgment and juſtice, living he ſhall live, and ſhall not die. I will not remember all his iniquities, that he hath done; in his juſtice which he hath wrought he ſhall live. Is it my will that a ſiner ſhould die, ſaith the Lord God, and not that he ſhould be converted from his ways, and live? But if the juſt man turn himſelf away from his juſtice, and do iniquity -- ſhall he live? All his juſtices which he had done ſhall not be remembered: in the prevarication, by which he hath prevaricated, and in his ſin which he hath commited in them he ſhall die. -- Therefore will I judge every man according to his ways -- ſaith the Lord God. Be converted, and do penance for all your iniquities; and iniquity ſhall not be your ruin. Caſt away from you, all your tranſgreſſions -- and make to yourſelves a new heart, and a new ſpirit: and why will you die, O houſe of Iſrael? For I deſire not the death of him that dieth, ſaith the Lord God, return ye and live. *And to the like effect Chap.* xxxiii. *v.* 11, &c. As I live, ſaith the Lord God, I deſire not the death of the wicked, but that the wicked ſhould turn from his way, and live. Turn ye, turn ye from your evil ways: and why will you die, O houſe of Iſrael? -- The juſtice of the juſt ſhall not deliver him, in what day ſoever he ſhall ſin: and the wickedneſs of the wicked ſhall not hurt him, in what day ſoever he ſhall turn from his wickedneſs, &c.' O the juſtice of all the ways of God; and his infinite mercies to penitent ſiners!

See alſo in this prophet the glorious promiſes of the Lord with relation to Chriſt, his coming, his baptiſm, his church; and God's everlaſting covenant of peace with the Church. CHAP. xvii. *v.* 22, &c.

CHAP

CHAP. xxxiv. *v.* 23, &c. CHAP. xxxvi. *v.* 25, &c. CHAP. xxxvii. *v.* 22, &c.

DANIEL.

CHAP. ii. *v.* 20, &c. 'Bleſſed be the name of the Lord, (*ſaid Daniel, when God had revealed to him the king*'s *dream*,) from eternity and for evermore: for wiſdom and power are his: and he changeth times and ages, taketh away Kingdoms, and eſtabliſheth them: he giveth wiſdom to the wiſe, and knowledge to them that have underſtanding: he revealeth deep and hiden things, and knoweth what is in darkneſs; and light is with him. To thee, O God of our fathers, I give thanks, and I praiſe thee, becauſe thou haſt given me wiſdom, &c.' (Learn my ſoul, in all thy good ſucceſs, to give the whole glory to God, and to attribute all thy good, not to thyſelf, but to him, who is the giver of all good gifts.) *v.* 44. *The God of heaven will ſet up a kingdom* (the kingdom of Chriſt in his Church) *that ſhall never be deſtroyed -- and it ſhall ſtand for ever.* Happy kingdom eſtabliſhed by the Son of God himſelf, in which he lives and reigns for ever (*Luke* i. 32.) happy they that continue to the end his true and faithful ſubjects, in this his kingdom!

Chap. iii. *v.* 25, &c. See the excelent prayer of Azarias, confeſſing the ſins of his people, acknowledging God's juſtice, and imploring his mercy. See alſo *v.* 51, 52, &c. the canticle of the three children inviting the whole creation to praiſe and bleſs the Lord for evermore.

Chap. iv. *v.* 22, &c. 'They ſhall caſt thee out from amongſt men. -- *Said Daniel to Nebuchodonoſor* till thou know that the moſt High ruleth over the kingdom of men, and giveth it to whomſoever he will.

will. -- Wherefore, O king, let my counſel be acceptable to thee: and redeem thou thy ſins with almſdeeds, and thy iniquities with works of mercy to the poor: perhaps he will forgive thy offences.' Sinners, follow this counſel of the prophet: mercy is promiſed to them that ſhew mercy. *Matt.* v. &c.

Chap. v. *v.* 27, &c. 'Thou art weighed in the balance, and art found not to have weight.' Ah! which of us all may not have reaſon to apprehend leſt this ſhould be our own caſe, when weighed in the balance of divine juſtice?

Chap. vi. Daniel, rather than diſcontinue for thirty days, his praying, with *adoration* and *praiſe*, three times every day to the Lord, was caſt into the lion's den: from whence he was miraculouſly delivered. Learn Chriſtians from this example that death is more eligible, than to live without prayer.

Chap. vii. *v.* 9, &c. 'I beheld, till thrones were placed, and the ancient of days took his ſeat: his garment was white as ſnow, and the hair of his head like clean wool: his throne like flames of fire. -- Thouſands of thouſands miniſtered to him, and ten thouſand times a hundred thouſand ſtood before him: the judgment ſat, and the books were opened. I beheld -- and I ſaw that the beaſt was ſlain. -- I beheld therefore in the viſion of the night, and lo! one like the Son of Man came with the clouds of heaven, and he came even to the ancient of days: and they preſented him before him. And he gave him power and glory and a kingdom: and all peoples tribes and tongues ſhall ſerve him: his power is an everlaſting power, that ſhall not be taken away: and his kingdom that ſhall not be deſtroyed.' Glory be to the ancient of days (the Eternal,) that has judged the beaſt, and given this everlaſting kingdom to the Son of Man, even to Chriſt our Lord: O let us all be his faithful ſubjects for ever.

Chap.

Chap. ix. *v.* 4, &c. Contains Daniel's humble confeſſion and prayer; and in conſequence of it, the revelation made to him, concerning the time of the coming, and of the paſſion of Chriſt. 'From the begining of thy prayers, *ſaid the Angel Gabriel to him.* The word came forth; and I am come to ſhew it to thee, becauſe thou art a man of deſires. Therefore do thou mark the word, and underſtand the viſion. Seventy weeks (*ſeventy times ſeven years, that is* 490 *years*) are ſhortened upon thy people, and upon thy holy city, that tranſgreſſion may be finiſhed, and ſin may have an end, and iniquity may be aboliſhed, and everlaſting juſtice may be brought: and viſion and propheſy may be fulfiled: and the Saint of Saints may be anointed. Know thou therefore and take notice, that from the going forth of the word to build up Jeruſalem again, unto Chriſt the prince, there ſhall be ſeven weeks, and ſixty two weeks: and the ſtreet ſhall be built again, and the walls in ſtrait of times. And after ſixty two weeks Chriſt ſhall be ſlain. -- And a people with their leader that ſhall come ſhall deſtroy the city and the ſanctuary. -- And he ſhall confirm the covenant with many in one week: and in the half (*or the middle*) of the week, the victim and the ſacrifice ſhall fail: and there ſhall be in the temple the abomination of deſolation: and the deſolation ſhall continue even to the conſummation.' Is it poſſible that the Jews ſhould be ſo blind, as not to ſee in this propheſy, that their Meſſias is long ſince come, and ſlain for the ſins of us all?

Chap. xii. *v.* 3, &c. 'They that are learned, (*the truly wiſe*) ſhall ſhine as the brightneſs of the firmament, and they that inſtruct many to juſtice, as ſtars for all eternity.' O how happy are they that are truly wiſe: and more happy ſtill they that labor to make others alſo truly wiſe!

Chap. xiii. *v.* 8, 9. '*The two elders* were inflamed with luſt, -- and they perverted their own mind, and

and turned away their eyes, that they might not look to heaven, nor remember juſt judgments.' O the dreadful conſequences of indulging the paſſion of luſt: the forgetfulneſs of God and his judgments, the blindneſs of mind, and hardneſs of heart, which uſualy flow from this unhappy ſource!

OSEE *or* HOSEA.

CHAP. i. *v.* 9, &c. *Call his name not my people: for you are not my people, and I will not be yours.* O how ſad is the caſe of the ſoul, that has loſt her God by ſin, ſhe is no longer his; and he is no longer hers. But how happy are they who, through Jeſus Chriſt, are brought back to God: of whom we read in the following verſes.--' It ſhall be in the place, where it ſhall be ſaid to them, you are not my people: (*upon their converſion,*) it ſhall be ſaid to them ye are the ſons of the living God. And the children of Juda, and the children of Iſrael ſhall be gathered together: and they ſhall appoint themſelves one head (*Chriſt*) and ſhall come up out of the land, &c.'

Chap. ii. *v.* 6, 7. &c. ' Behold I will hedge up thy way with thorns, (*ſays the Lord to his unfaithful ſpouſe,*) and I will ſtop it up with a wall, and ſhe ſhall not find her paths: and ſhe ſhall follow after her lovers, and ſhe ſhall not overtake them, and ſhall not find, and ſhe ſhall ſay: I will go and return to my firſt huſband: becauſe it was better with me then, than now, &c.' (See how the Lord by diſappointing all the projects of the ſoul that runs away from him, and embittering all her falſe ſweets, ſeeks to bring her back to himſelf.) And then finiſhes the work by what he adds, *v.* 14, ' Behold I will allure her, and will lead her into the wilderneſs, (*the ſolitude of a ſpiritual retreat*) and there I will ſpeak to her heart.--

And

And I will betroth thee to me for ever, (*ſaith the Lord to his church*) and I will betroth thee to me in juſtice and judgment, and in loving kindneſs and tender mercies: and I will betroth thee to me in faith: and thou ſhalt know that I am the Lord.'

Chap. iii. *v.* 4, &c. 'The children of Iſrael ſhall ſit many days, without king, and without prince, and without ſacrifice, and without altar, and without Ephod (*prieſtly garment*) and without Theraphim (*images*) (*This is viſibly the wretched ſtate of the Jews at preſent, but we hope better things for them from what follows, viz.*) And after this the children of Iſrael ſhall return, and ſhall ſeek the Lord their God, and David (*that is Chriſt*) their king: and they ſhall fear the Lord, and his goodneſs in the laſt days.

Chap. iv. *v.* 1, &c. 'The Lord ſhall enter into judgment with the inhabitants of the land: for there is no truth, and there is no mercy, and there is no knowledge of God in the land. Curſing and lying, and kiling, and theft and adultery have overflown, &c. (*O how true it is that the want of knowing God is the ſource of all our other evils! But mark what follows.*) Becauſe thou haſt rejected knowledge, I will reject thee, that thou ſhalt not do the office of prieſthood to me, thou haſt forgoten the law of thy God: I alſo will forget thy children. Fornication and wine and drunkeneſs take away the underſtanding.' O Chriſtians, beware of theſe vices, that are ſo apt to darken the ſoul, and to rob her of her God, and of all her Good!

Chap. vi. *v.* 1, &c. 'In their affliction they will riſe early to me, &c. For I deſire mercy, and not ſacrifice, and the knowledge of God more than holocauſts.' *Affliction*, as we here ſee, is often the means of bringing ſiners back to God; and of opening to them, the gates of the divine *mercy?*

Chap. x. *v.* 2, &c. 'Their heart is divided, now they ſhall periſh.' O beware Chriſtians of a divided heart.

heart. Our Lord will not allow of any diviſion of the heart between him and the world.

Chap. xi. *v.* 4, &c. 'I will draw them with the cords of Adam, with the bands of love.' O draw us dear Lord, to thee, and bind us up in theſe bleſed bands.

Chap. xiii. *v.* 9, &c. 'Deſtruction is thy own, O Iſrael: thy help is only in me.—I will deliver them out of the hand of death; I will redeem them from death: O death, I will be thy death, O hell, I will be thy bite.' O perfect in us, dear Lord the work thou haſt begun: deliver us from the power of death and hell; and bring us to our true life, which is with thee. For of ourſelves we are ever runing to deſtruction: and all our good muſt be from thee.

JOEL.

CHAP. ii. *v.* 1, 2, &c. 'The day of the Lord cometh: it is nigh at hand, a day of darkneſs and of gloominess, a day of clouds and of whirlwinds.—Before the face thereof a devouring fire, and behind it a burning flame.—Now therefore ſaith the Lord: be converted to me with all your heart, in faſting, and in weeping and in mourning: and rend your hearts, and not your garments, and turn to the Lord your God, for he is gracious and merciful, patient and rich in mercy,—ſanctify a faſt, call a ſolemn aſſembly; gather together the people, ſanctify the church, let the bridegroom go forth from his bed, and the bride from her bedchamber. Between the porch and the altar, the prieſts the Lord's miniſters ſhall weep, and ſhall ſay, ſpare O Lord, ſpare thy people, and give not up thy inheritance to reproach, &c.' (See Chriſtians, in what manner you are to avert the judgments of God that threaten ſiners

and to inſure to your ſouls his mercy. Then hear the comfortable promiſes that follow.)--' And you, O children of Sion, rejoice, and be joyful in the Lord your God: becauſe he hath given you a teacher of juſtice *(even Chriſt his ſon.)*--And you ſhall praiſe the name of the Lord your God, who hath done wonders with you: and my people ſhall not be confounded for ever. And you ſhall know that I am in the midſt of Iſrael,--And I will pour out my ſpirit upon all fleſh,--And it ſhall come to paſs, that every one that ſhall call upon the name of the Lord, *(with faith hope and love,)* ſhall be ſaved.' O bleſed be his goodneſs for ever.

AMOS.

CHAP. v. *v.* 4, &c. ' Thus ſaith the Lord to the houſe of Iſrael: ſeek ye me, and you ſhall live: But ſeek not *Bethel (iniquity and vanity).*--which ſhall be good for nothing. Seek ye the Lord and live. Seek ye good, and not evil, that you may live: and the Lord the God of hoſts will be with you. Hate evil and love good.' O let this be our rule of life, and we ſhall live for ever.

Chap. viii. *v.* 9, &c. ' The ſun ſhall go down at mid-day *(to impenitent ſiners)* and I will make the earth dark in the day of light: and I will turn your feaſts into mourning, and all your ſongs into lamentation.--And I will ſend forth a famin into the land: not a famin of bread,--but of hearing the word of God.' (Dreadful famin indeed, when the word of God is not heard; and ſouls periſh for want of the bread of life!)

Chap. ix. *v.* 11, 12, &c. ' In that day, I will raiſe up the tabernacle of David that is falen, *(by ſending Chriſt who is of the houſe of David,)* and I will

will close up the breaches of the walls thereof -- that they may possess the remnant of Edom, and all nations; because my name is invoked upon them, saith the Lord that doth these things.' Blessed be his name that hath done all this in our favor, and subjected all nations to the sweet yoke of his son!

ABDIAS.

CHAP. i. *v.* 5, &c. 'The pride of thy heart (*saith the Lord to Edom, as to a figure of the adversaries of his people.*) hath lifted thee up, -- and thou sayst in thy heart: who shall bring me down to the ground? *But* though thou be exalted as an eagle, and though thou set thy nest among the stars, (*by presumption and self-conceit*) thence will I bring thee down, saith the Lord. Confusion shall cover thee, and thou shalt perish for ever. (*O such is the sentence against the obstinate opposers of God's church, and of his Truths.*) But in mount Sion (*the church of God*) shall be salvation, and it shall be holy, and Saviours shall come up into mount Sion, -- and the kingdom shall be for the Lord.' O let this thy kingdom, O Lord, take possession of all nations, and of all hearts. Amen, Amen.

JONAS.

CHAP. ii. *v.* 3, &c. 'I cried out of my affliction to the Lord, *said Jonas*, and he heard me, -- thou hast cast me forth into the deep in the heart of the sea, and all thy billows and thy waves have passed over me. And I said: I am cast away out of the sight of thy eyes: but yet I shall see thy holy

temple again. And thou wilt bring up my life from corruption, O Lord my God. When my ſoul was in diſtreſs within me, I remembred the Lord, that my prayer may come to thee, and to thy holy temple, &c.' Learn my ſoul, under all thy afflictions, to cry in like manner to the Lord, with the like confidence in him, and he will not fail to hear thee.

Chap. iii. *v.* 4, &c. '*Jonas* cried and ſaid: Yet forty days, and Ninive ſhall be deſtroy'd. And the men of Ninive believed in God, and they proclaimed a faſt, &c. And God ſaw their works, that they were turned from their evil ways, and God had mercy on them.' See here, ſiners, what judgments you may apprehend actualy hanging over your heads, and like to fall quickly upon you: but ſee alſo by what means, you may, by the example of the Ninivites, avert theſe judgments, and find mercy; by a ſincere converſion from all your evil ways and ſuing for mercy with faſting, prayer and penance.

MICHEAS.

CHAP. iv. *v.* 1, 2. &c. 'It ſhall come to paſs in the laſt days, that the mountain of the houſe of the Lord (*the church of Chriſt*) ſhall be prepared in the top of mountains, (*viſible and conſpicuous*) and high above the hills.--And many nations ſhall come in haſte and ſay: -- come let us go up to the mountain of the Lord, -- and he will teach us of his ways, and we will walk in his paths: for the law ſhall go forth out of Sion, and the word of the Lord out of Jeruſalem. And he ſhall judge among many people, &c. Happy they who embrace this heavenly teacher, and walk in his paths! Happy they that in ſuch manner go up to the mountain of the houſe, or church of the Lord,

Lord, and follow his law, as to be introduced another day into his heavenly mountain of eternal felicity!

Chap. v. *v.* 2, &c. 'And thou Bethlehem,--out of thee ſhall he come forth unto me, that is to be the ruler in Iſrael: and his going forth is from the begining, from the days of eternity. And he ſhall ſtand and feed in the ſtrength of the Lord and this man ſhall be our peace, &c.' O bleſed peace maker, be thou our peace and our ruler for ever!

Chap. vi. *v.* 3, &c. 'O my people, what have I done to thee, or in what have I moleſted thee? Anſwer thou me: For I brought thee up out of the land of Egypt, &c.' (Dear Lord what ſhall we ſay; or what ſhall we be able to anſwer to thy juſt expoſtulations, when recounting thy innumerable favors to us thou ſhalt reproach us with all our wickedneſs and ingratitude?) 'O what *then* ſhall I offer to the Lord *for my ſins* that is worthy (*of him*?) wherewith ſhall I kneel before the high God? Shall I offer holocauſts to him? &c. I will ſhew thee, O man what is good, and what the Lord requireth of thee: verily to do judgment, and to love mercy, and to walk carefuly with thy God.' O let us give ear to theſe heavenly documents, and the Lord will not fail to receive us to his mercy.

Chap. vii. *v.* 1, &c. 'Wo is me,--the holy man is periſhed from the land, And a man's enemies are they of his own houſhold. But I will look towards the Lord, I will wait for God my Saviour: my God will hear me, I will bear the wrath of the Lord, becauſe I have ſined againſt him. Who is a God like to thee, who takeſt away iniquity, &c.' Learn my ſoul the like ſentiments of confidence in God thy Saviour, and of ſubmiſſion to all his ſcourges.

NAHUM.

CHAP. i, *v.* 2, &c. 'The Lord is a jealous God, and taketh vengeance on his enemies. The Lord is patient, and great in power. He rebuketh the ſea, and dryeth it up.--The mountains tremble at him, the earth hath quaked at his preſence, and all that dwell therein. Who can ſtand before the face of his indignation? The rocks are melted by him.' (Great God, who ſhall not fear the offence of thy infinite majeſty by ſin; and all its dreadful conſequences, both in time and eternity! But with regard to ſuch as truly ſerve God.) The prophet adds *v.* 7, 'The Lord is good, and giveth ſtrength in the day of trouble, and knoweth them that hope in him. *v.* 15. Behold upon the mountains, the feet of him that bringeth good tidings, and that preacheth peace.' (Apply this, my ſoul, to the coming of thy Redeemer, and beg that he may make good in thy favor the following promiſe.) 'Belial ſhall no more paſs through thee again; he is utterly cut off.'

HABACUC.

CHAP. i. *v.* 12, 13, &c. 'Waſt not thou from the begining, O Lord my God, my holy one, and we ſhall not die? (*Thy people ſhall not utterly periſh, though chaſtized by thee for their ſins.*) Lord, thou haſt appointed him (*Nabuchodonoſor*) for judgment, and made him ſtrong for correction. Thy eyes are too pure to behold evil, and thou canſt not endure to look on iniquity.' O take away then, dear Lord, all our iniquities, that thou may'ſt in thy mercy look on us.

Chap.

Chap. ii. *v.* 2, 3, &c. 'I will ſtand upon my watch, for as yet the viſion *(of the good things to come)* is far off, and it ſhall appear at the end, and ſhall not lie, if it make any delay, wait for it: for it ſhall ſurely come, and it ſhall not be ſlack. Behold he that is unbelieving, his ſoul ſhall not be right in himſelf: but the juſt ſhall live in his faith. *(Grant us, dear Lord this patience and faith.)* -- Wo to him that heapeth together that which is not his own? How long doth he alſo load himſelf with thick clay? (How juſtly are ill goten goods likened to a *load of thick clay*; into which the deeper you ſink, the more ſtrongly you are held, and with the greater difficulty d ſengaged.) -- *The Lord is in his holy temple* (the ſanctuary of heaven) *let all the earth keep ſilence before him.* Amen.

Chap. iii. *v.* 1, &c. 'O Lord, I have heard thy hearing, *(thy divine oracles)* and was afraid. -- His glory covered the heavens, and the earth is full of his praiſe. -- Death ſhall go before his face. -- He beheld, and melted the nations. -- *(O who ſhall not fear thee, O Lord? or who ſhall be able to ſtand before thy face?)* Let rotteneſs enter into my bones and ſwarm under me: that I may reſt in the day of tribulation; that I may go up to our people that are girded *for their happy journey to the houſe of God, that with them I may for ever* rejoice in the Lord, and joy in God my Jeſus, my Saviour, *the great conqueror of death and hell.*

SOPHONIAS.

CHAP. i. *v.* 7, &c. 'Be ſilent before the face of the Lord God: for the day of the Lord *(of his vengeance upon unrepenting ſiners,)* is near, and I will viſit in that day upon them that fill the houſe of the

the Lord their God with iniquity and deceit. I will ſearch Jeruſalem with lamps, and will viſit upon the men that are ſetled on their lees.—The great day of the Lord is near, it is near, and exceeding ſwift. That day is a day of wrath, a day of tribulation and diſtreſs, a day of calamity and miſery, a day of darkneſs and obſcurity, a day of clouds and whirlwinds, &c.' (Worldlings, hear and tremble; and prepare yourſelves againſt that day, when neither your riches nor your honors, nor your pleaſures ſhall be able to deliver you; or any thing elſe but the mercy and grace of your God.) 'Seek *then* the Lord (CHAP. ii. *v.* 2, 3.) before the day of his indignation come upon you—if ſo by any means you may be hid in the day of the Lord's indignation.'

Chap. iii. *v.* 8, 9, &c. 'Expect me ſaith the Lord, in the day of my reſurrection—Becauſe then will reſtore to the people a choſen lip, that all may call upon the name of the Lord and may ſerve him with one ſhoulder.—Give praiſe O daughter of Sion—be glad and rejoice with all thy heart—the king of Iſrael the Lord is in the midſt of thee: thou ſhalt fear evil no more.—The Lord thy God in the midſt of thee is mighty: he will ſave, &c.' O bleſſed be his name, who has promiſed to be in the midſt of his church, *even to the conſumation of the world.* Mat. xxviii. *v.* 20.

AGGEUS.

CHAP. ii. *v.* 7, &c. "Yet one little while, and I will move the heaven and the earth, and the Deſired of all nations ſhall come, and I will fill this houſe with glory, ſaith the Lord of hoſts: ſilver is mine, and gold is mine, ſaith the Lord of hoſts: great ſhall be the glory of this laſt houſe, more than

of

of the firſt---and in this place I will give peace, ſaith the Lord of hoſts.' See here unhappy Jews, that the true Meſſias, the Deſired of all nations, is long ſince come: even whilſt that temple was ſtanding of which the prophet ſpoke; and which he glorified, by his preſence, and by his miracles, beyond all the glory of the former temple.' See Chriſtians, that by your correſponding with the grace, which he brings along with him at his coming, you diſpoſe your own ſouls to be the temples of the living God, and the ſeat of his everlaſting peace.

ZACHARIAS.

CHAP. i. v. 3, 4, &c. 'Thus ſaith the Lord of hoſts: Turn ye to me---and I will turn to you. ---Turn ye from your evil ways, and from your wicked thoughts. --- (O do thou convert us to thee; dear Lord, and we ſhall be converted indeed.) ---O Lord of hoſts (ſaid the Angel.) How long wilt thou not have mercy on Jeruſalem, with which thou haſt been angry, this is now the ſeventieth year? O Lord have mercy on thoſe poor nations, with which thou haſt been angry, now three times ſeventy years!

Chap. ii. *v.* 7, &c. 'O Sion, flee, thou that dweleſt with the daughter of Babylon. (*O flee Chriſtian ſouls from evil communications, and from the contagion of a wicked world*) For he that toucheth you toucheth the apple of my eye. (*O the infinite goodneſs of our God, and his tender love for his ſervants!*) --Sing praiſe, and rejoice, O daughter of Sion (*O church of Chriſt*) for behold I come, and I will dwell in the midſt of thee, ſaith the Lord. And many nations ſhall be joined to the Lord in that day, and they ſhall be my people, and I will dwell in the midſt

midſt of thee. (*O bleſſed be his name, who has wrought all theſe wonders in our favor!*) *O then* let all fleſh be ſilent at the preſence of the Lord: for he is riſen up (*to us*) out of his holy habitation.

Chap. ix. *v.* 9, &c. 'Rejoice O daughter of Sion. Behold thy king will come to thee, the juſt and the Saviour: he is poor and riding upon an aſs. And he ſhall ſpeak peace to the Gentiles, and his power ſhall be from ſea to ſea. -- Thou alſo by the blood of thy teſtament, haſt ſent forth thy priſoners out of the pit, in which there is no water.' (O let us rejoice in this our Saviour; and learn of him to be meek and humble of heart, that he alſo may deliver us out of our captivity, and ſpeak peace to our ſouls.) 'For what is the good thing of him, and what is his beautiful thing, but the corn of the choſen ones, and the wine which maketh virgins to ſpring forth?' Yea his moſt excellent gift, is the corn of the elect, and the wine, that maketh virgins to bud: which he gives us in the bleſed ſacrament, the great preſervative of purity.

Chap. xii. *v.* 10, &c. 'I will pour out upon the houſe of David -- the ſpirit of grace and of prayers. (*O how well are theſe two joined together!*) And they ſhall look upon me whom they have pierced.' Yea Lord let our eyes be always upon thee, whom we have pierced and crucified by our ſins.

Chap. xiii. *v.* 1, &c. 'In that day there ſhall be a fountain open, to the -- inhabitants of Jeruſalem (*the church*) for the waſhing of the ſiner, and the unclean -- and I will deſtroy the names of idols out of the earth. -- And it ſhall be in all the earth, ſaith the Lord, two parts in it ſhall be ſcattered, and ſhall periſh: but the third part ſhall be left therein. And I will bring the third part through the fire: and will refine them as ſilver is refined: and I will try them as gold is tried. They ſhall call on my name, and I will hear them: I will ſay: Thou art my people:

and

and they ſhall ſay: The Lord is my God.' See, my ſoul, how the elect of God are all to be tried, and refined in the furnace of tribulation.

Chap. xiv. *v.* 8, &c. 'It ſhall come to paſs in that day, that living waters (*of faith and grace*) ſhall go out from Jeruſalem (*by the preaching of the Apoſtles*) half of them to the eaſt -- they ſhall be in ſummer, and in winter. And the Lord ſhall be king over all the earth: in that day there ſhall be one Lord and his name ſhall be one.' (Theſe days are come upon us by the grace of Chriſt, and by the vocation and converſion of the Gentiles.) O glory be to our great king!

MALACHIAS.

CHAP. i. *v.* 6, 'The ſon honoreth the father and the ſervant his maſter: if then I be a father, where is my honor? And if I be a maſter, where is my fear, ſaith the Lord of hoſts?' (O great God, who ſhall honor thee, or fear thee, as much as thou deſerveſt to be honored, and to be feared?) 'v. 8. Offer it to thy prince, if he will be pleaſed with it, (*your unworthy offering*) or if he will regard thy face ſaith the Lord of hoſts.' (O let us always make our choiceſt offerings to the Lord: but moſt eſpecialy a heart without blemiſh, and wholy devoted to his divine love!) 'v. 10, 11. I have no pleaſure in you (*the Jewiſh prieſts*) ſaith the Lord of hoſts: and I will not receive a gift at your hand. For from the riſing of the ſun, even to the going down *of the ſame*, my name is great among the Gentiles: and in every place there is ſacrifice, and there is offered to my name a clean offering: for my name is great among the Gentiles: ſaith the Lord of hoſts.' Behold here an illuſtrious propheſy of the converſion of the Gentiles,

tiles, and of the great Euchariſt-Sacrifice, that ſhould be offered up to God amongſt them, in all nations.

Chap. ii. *v.* 5, &c. ‘ My covenant was with Levi (*the prieſthood*) of life and peace. and I gave him fear, and he feared me--the law of truth was in his mouth he walked with me in peace, and in equity, and he turned many away from iniquity.’ (*Behold the duty of prieſts.*) For the lips of the prieſt ſhall keep knowledge: and they ſhall ſeek the law at his mouth: becauſe he is the Angel of the Lord of hoſts. (*Now mark the guilt and puniſhment of them that tranſgreſs.*) *v.* 8, 9. You have departed out of the way, and made many to ſtumble at the law (*by giving them ſcandal*) you have made void the covenant of Levi, ſaith the Lord of hoſts. Therefore have I alſo made you contemptible, and baſe before all people. *v.* 10. Have we not all one father? Hath not one God created us? Why then doth every one of us deſpiſe his brother, violating the covenant?’ Chriſtians, ſee then you never preſume to deſpiſe any of your neighbours: leſt you violate the covenant of your God.

Chap. iii. *v.* 1, &c. ‘ Behold I ſend my Angel, and he ſhall prepare the way before my face: and preſently the Lord whom you ſeek, and the Angel of the Teſtament whom you deſire, ſhall come to his temple. (*Lo here a prophecy of the coming of Chriſt.*) Behold he cometh, ſaith the Lord of hoſts: and who ſhall be able to think of the day of his coming? And who ſhall ſtand to ſee him? For he is like a refining fire--and he ſhall ſit refining and cleanſing the ſilver; and he ſhall purify the ſons of Levi (*the prieſthood*)--and they ſhall offer ſacrifices to the Lord in juſtice.--I am the Lord; and I change not.’ No O Lord thou art always the ſame: but we are not ſo; but are too often turning away from thee by ſin: wherefore thou adeſt) --‘ from the days of your fathers, you have departed from my ordinances, and have not kept them:

return

return to me, and I will return to you, ſaith the Lord.' O do thou convert us to thee; and we ſhall then be converted indeed: and let thy divine Son effectualy purify us from our ſins, by his heavenly grace.

Chap. iv. *v.* 1, &c. 'The day ſhall come (*of God's judgment*) kindled as a furnace: and all the proud and all that do wickedly ſhall be ſtubble: it -- ſhall ſet them on fire, ſaith the Lord of hoſts, it ſhall not leave them root nor branch. But unto you that fear my name, the ſun of juſtice ſhall ariſe, and health *ſalvation* in his wings. -- *O let him ariſe to us and bring our ſalvation with him.* -- Behold I will ſend you Elias the prophet, before the coming of the great and dreadful day of the Lord: and he ſhall turn the heart of the fathers to the children.' O haſten his coming, Lord, that the reign of ſin may at length have and end; and everlaſting juſtice may ſucceed and reign for ever.

I. MACHABEES.

CHAP. ii. *v.* 21. 'God be merciful unto us; *ſaid Mathathias*, it is not profitable for us to forſake the law, and the juſtices of God -- to go another way. *O no Chriſtians, there can be no good, in turning away from God by wilful ſin. v.* 62. Fear not *then* the words of a ſinful man: for his glory is dung and worms: To day he is lifted up, and to morrow he ſhall not be found: becauſe he is returned into his earth, and his thought is come to nothing. You therefore, my ſons, take courage, and behave manfuly in the law *of God*: for by it you ſhall be glorious.' Yes Chriſtians, God will glorify them that glorify him. 1. *Samuel* ii. *v.* 30.

Chap. iii. *v.* 18, &c. 'There is no difference in the ſight of the God of heaven, (*ſaid Judas Machabeus,*)

beus,) to deliver with a great multitude, or with a ſmall company: for the ſucceſs of war is not in the multitude of the army, but ſtrength cometh from heaven. -- The Lord himſelf will overthrow them before our face.' (O Happy confidence in God, joined with a ſtrong faith, what art thou not able to effect? Thou canſt even remove mountains. But mark in what manner the people of God at this time prepared themſelves for battle.) ' *v.* 46. They aſſembled together -- *to* a place of prayer -- and they faſted that day, and put on haircloth, and put aſhes upon their heads -- and they cried with a loud voice towards heaven -- behold the nations are come againſt us to deſtroy us: thou knoweſt what they intend againſt us. How ſhall we be able to ſtand before their face, unleſs thou, O God, help us? -- And Judas ſaid: Gird yourſelves. -- For it is better for us to die in battle than to ſee the evils of our nation, and of the holy *places:* Nevertheleſs as it ſhall be the will of God in heaven, ſo be it done.' Oh! that all Chriſtian Soldiers were ſo well diſpoſed!

Chap. v. *v.* 60, 61, &c. ' There was a great overthrow of the people, becauſe they did not hearken to Judas. -- But they *(their leaders)* were not of the ſeed of thoſe men, by whom ſalvation was brought to Iſrael.' O 'tis true, as we ſee by the experience of all ages, that in ſpiritual enterprizes, for the glory of God, and the converſion and ſalvation of ſouls: God does not favor with his bleſſing, thoſe who are not of the true ſeed of the church of Chriſt; or who are diſobedient to their lawful ſuperiors.

Chap. vi. *v.* 11, &c. ' Into what tribulation am I come, *ſaid the miſerable Antiochus on his death bed,* and into what floods of ſorrow, wherein now I am; I that was pleaſant and beloved in my power. But now I remember the evils that I did in Jeruſalem. -- I know therefore that for this cauſe theſe evils have found me: and behold I periſh with great grief in a foreign

foreign land.' Ah! the dreadful, but too often fruitleſs remorſe, which ſhall prey upon the wicked, when the ſorrows of death ſhall encompaſs them, and the perils of hell ſhall overtake them!

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2. MACHABEES.

CHAP. i. *v.* 24, &c. 'The prayer of Nehemias was after this manner: O Lord God, Creator of all things, dreadful and ſtrong, juſt and merciful, who alone art the good King, who alone art gracious, who alone art juſt, and almighty, and eternal, who deliverеſt Iſrael from all evil, who didſt chooſe the fathers, and didſt ſanctify them: Receive the ſacrifice for all thy people Iſrael, and preſerve thy own portion, and ſanctify it. Gather together our ſcatered people, deliver them that are ſlaves to the Gentiles, &c.' Learn Chriſtians, thus to praiſe your God; and to pray in the like manner for the whole church and people of God.

Chap. ii. *v.* 19, 20, &c. 'God did not chooſe the people for the places *(the temples)* ſake: but the place for the people's ſake: and therefore the place alſo was made partaker of the evils of the people.' Thus we ſee that neither the temple of God, nor any holy place whatſoever can be a ſecurity to a wicked people, but rather that the place itſelf in puniſhment of their wickedneſs ſhall be given up to profanation: of which we have often ſeen moſt dreadful inſtances.

Chap. vi. *v.* 13, &c. 'It is a token of great goodneſs, when ſiners are not ſuffered to go on in their ways for a long time, but are preſently puniſhed.' As it is one of the worſt of God's judgments to give ſiners up to a reprobate ſenſe; and to let them proſper in their iniquity; till they have filled up the

measure of their ſins, and when they leaſt expect it, are hurried down to the loweſt hell.

See in this, and in the following chapter, a moſt edifying account of the glorious martyrdom of Eleazar, and of the ſeven brethren.

The End of the Old Teſtament.

THE MORALITY OF THE BIBLE:

EXTRACTED

From all the canonical Books, both of the Old and of the NEW TESTAMENT.

For the Uſe of ſuch pious Chriſtians as deſire to nouriſh their Souls to eternal Life with daily meditating on the Word of GOD.

By *R. CHALONER*, D. D.

Beatus vir----cujus voluntas eſt in lege Domini; et in lege ejus meditabitur die ac nocte. Pſalm i. 1, 2.

Bleſſed is the man----whoſe will is in the law of the Lord; and who ſhall meditate on his law day and night.

PART. II.

LONDON Printed:
And DUBLIN Re-printed, by JAMES BYRN,
For the Proprietor PHILIP BOWES, Bookſeler,
at the Bible in Church-Street, between
Pill-Lane and the Old-Bridge,
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By R. CRAZLOVER, D. D.

[illegible]

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PART II.

[illegible]

LONDON Printed:

And DUBLIN Reprinted, by JAMES ETTY, [illegible]

FROM THE NEW TESTAMENT.

The Goſpel of St. MATTHEW.

Chapter III. *Verſe* 7. *&c.*

'WHO hath ſhewed you *(Phariſees and Sadducees)* to flee from the wrath to come? Bring forth therefore fruit worthy of penance: and think not to ſay within yourſelves, we have Abraham for our father. For I tell you that God is able of theſe ſtones to raiſe up children to Abraham. For now the ax is laid at the root of the trees. Every tree therefore that doth not yield good fruit, ſhall be cut down and caſt into the fire, &c.' (So ſaid *St. John*, when he was ſent to prepare the way of the Lord, by preaching penance: O let us attend to this great preacher, and learn the leſſons he was ſent to teach, if we would be in a proper condition to welcome our Lord at his coming amongſt us.) *v.* 15. *It becometh us to fulfil all juſtice*, ſaid our Lord to St. *John*. O yes, Chriſtians, it becometh us all to fulfil to the beſt of our power, Chriſtian juſtice in all its branches; charity, humility, patience, ſelf-denial, &c. with all the perfection we are able, in all places; and on all occaſions; in litle maters as well as in great. O enable us, dear Lord, by thy grace, thus to *fulfil all juſtice.*

Chap. v. *v.* 3, &c. *Bleſed are the poor in ſpirit* (the humble, and they whoſe *ſpirit* is diſengaged from all affections to the things of the *earth*,) *for*

theirs

theirs is the kingdom of heaven. Bleſed are the meek (who reſiſt all the motions of wrath, and learn to poſſeſs their ſouls in patience,) *for they ſhall* inherit *the land* (of the living.) *Bleſed are they that mourn* (their long baniſhment, in the midſt of dangers and miſeries; and in a penitential ſpirit, bewail their own and their neighbours ſins,) *for they ſhall be comforted* (by the holy Spirit the comforter.) *Bleſed are they that hunger and thirſt after juſtice,* (and holineſs, by ardent deſires, and by continualy ſeeking and praying for it, with all the fervor of their ſoul,) *for they ſhall have their fill* of it. *Bleſed are the merciful,* (who diligently exerciſe the works of mercy and charity, in favor of their neighbours,) *for they ſhall obtain mercy* from God. *Bleſed are the clean of heart,* (the upright and ſingle hearted, who ſeek our Lord with purity of intention and affection, without any double dealing, or ſelf-ſeeking) *for they ſhall ſee God,* (and be happily united to him.) *Bleſed are the peace-makers,* (who keep themſelves in *peace* with God, with their neighbours, and with their own ſouls; and ſeek as much as is in them, to bring all others to this hapy *peace,*) *for they ſhall be caled* (and ſhall be) *the children of God*: (bearing a true reſemblance with their heavenly father, the *Prince of peace.*) *Bleſed are they that ſufer perſecution for juſtice ſake,* (afflicted by the world, the fleſh, and the devil, becauſe they will not forſake the ways of virtue and truth; or conform themſelves to the broad road that leads to perdition: ſuch ſuferings as theſe entitle Chriſtians to eternal joys.) *for theirs is the kingdom of heaven.* (See here, my ſoul, in theſe eight beatitudes the true paths of ſolid chriſtian virtue, which alone can bring thee to be happy, either here or hereafter.) *v.* 13. *You are the ſalt of the earth,* (ſays our Lord to his diſciples, and in them to all his miniſters,) *but if the ſalt loſe its ſavour,* (with which it ſhould ſeaſon all things,) ‘ wherewith ſhall itſelf be ſeaſoned? It is no more

more good for any thing, but to be caſt out, and trodden under the feet of men.' (Acordingly, we ſee that wicked prieſts become the outcaſt and the contempt of the people.) ' You are *by your ofice, and ought to be by your preaching, and by your lives* the light of the world, *like* a city ſeated on a mountain, *or* a candle ſet upon a candleſtick, that it may ſhine to all that are in the houſe. So let your light *then* ſhine before men, that they may ſee your good works and glorify your father who is in heaven. *v.* 20. Except your juſtice abound more than that of the Scribes and of the Phariſees *(by being more ſolid and more internal.)* You ſhall not enter into the kingdom of heaven. v. 22. I ſay to you that whoſoever is angry with his brother ſhall be in danger of the judgment *(of God.)* v. 23. If then thou art ofering thy gift at *(God's)* altar, and there remembereſt that thy brother hath any thing againſt thee: leave there thy ofering before the altar: and go firſt to be reconciled to thy brother, and then come and ofer thy gift. Be at agreement with thy adverſary betimes, whilſt thou art in the way with him *(in this journey we are all making towards our great* judge,) leſt *(otherwiſe this thy diſagreement with)* thy adverſary deliver thee *up into the hands* of the judge,-- and thou be caſt into *a dreadful* priſon. Amen *(in truth)* I ſay to thee thou ſhalt not go forth from thence till thou repay the laſt farthing. (*And with regard to* adultery, and *the luſt of the fleſh.*) v. 28. I ſay unto you, that whoſoever ſhall look on a woman to luſt after her, hath already commited adultery with her in his heart.' And with regard to removing the ocaſions of the ſins of this kind, how dear or neceſary ſoever they may ſeem to us, our Lord adds, that if our *right eye*, or *right hand*, give *ſcandal* or ocaſion of ſin to us, we muſt part with them, rather than loſe our ſouls. ' He adds, v. 34. I ſay to you not to ſwear at all (*viz. in your common diſcourſe, or otherwiſe than* in truth, in judgment

judgment, and in juſtice.) But let your ſpeech be yea yea; no, no; and that which is over and above theſe is of evil. And v. 39. I ſay to you not to reſiſt evil (*by the way of returning it by revenge.*) *But* v. 42. Give to him that aſketh of thee (*in the way of charity*) and from him that would borow of thee turn not away. *And* v. 44. I ſay to you, love your enemies, do good to them that hate you, and pray for them that perſecute and calumniate you: That you may be (*true and worthy*) children of your Father who is in heaven, who maketh his ſun to riſe upon the good and the bad.--For if you love them that love you, what reward ſhall you have; do not even the publicans this?--Be you therefore perfect, as alſo your heavenly father is perfect.' Lord let the practice of our lives be ever conformable to all theſe thy heavenly leſons.

Chap. vi. *v.* 1, &c. 'Take heed that you do not your juſtice *your good works* before men, to be ſeen by them: otherwiſe you ſhall not have a reward of your Father who is in heaven. Therefore when thou doſt an alms-deed, let not thy left hand know what thy right hand doth: that thy alms may be in ſecret, and thy Father who ſeeth *what is done* in ſecret will repay thee *openly*:' See in the following verſes the like preſcriptions with regard to prayer, and faſting: And here comes in that admirable prayer, v. 9, 10. in which our Lord in ſeven ſhort petitions has included all things, that we ſhould pray for. Viz. 1. The greater glory of God's name. 2. The propagation of his kingdom through all nations, and all hearts. 3. The perfect acompliſhment of his will in all, and by all. 4. The gift of all that is neceſary for us; eſpecialy of the bread of life for our ſouls. 5. The forgiveneſs of all our ſins. 6. The preſerving us from faling any more into ſin. 7. The delivering us from the power of the evil one, and from all harm. 'He *adds.* *v.* 14, 15, &c. If you will forgive men their offence

offences, your heavenly Father will forgive you alſo your offences. But if you will not forgive men, neither will your Father forgive you your offences.--Lay not up to yourſelves treaſures on earth, where the ruſt and the moth conſume; and where thieves break through and ſteal. But lay up to yourſelves treaſures in heaven, where neither the ruſt nor the moth doth conſume; and where thieves do not break through, nor ſteal; for where thy treaſure is, there is thy heart alſo.' (Chriſtians, our true treaſure is our God, our ſovereign good. O let our hearts then be always with him.) ' v. 22. If thy eye be ſingle, thy whole body ſhall be lightſome: but if thy eye be evil thy whole body ſhall be darkſome.' O beware then, my ſoul, of leting the eye of thy intention be corrupted by any ſiniſter view, in thy good actions. v. 24, &c. *No man can ſerve two maſters*, who have oppoſit claims and pretenſions.--*you cannot ſerve* both *God and Mammon* by coveting and loving the riches of this world. *Therefore I ſay to you be not ſolicitous*, anxiouſly careful even for the neceſſaries of life: for he that has given you your life and being; and who bountifuly provides even for the meaneſt of his creatures, will not forget you: and what will all your ſolicitude avail, without his bleſſing. ' v. 33. Seek ye therefore firſt the kingdom of God *even his reign in your ſoul* and his juſtice: and all theſe things ſhall be aded unto you. Be not therefore ſolicitous for to morrow: for the morrow will be ſolicitous for itſelf. Sufficient for the day is the evil thereof.' Each day brings its cares and croſes: there is no need of anticipating them: God will help you through them, when they come. Do but caſt your care upon him, and put your whole truſt in him.

Chap. vii. *v.* 1, &c. ' Judge not, that you may not be judged: for with what judgment you judge, you ſhall be judged, and with what meaſure you mete, it ſhall be meaſured to you again. And why ſeeſt thou

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the mote, that is in thy brother's eye, and ſeeſt not the beam, that is in thy own eye, &c.' (O deliver us Lord, from this unhappy ſelf-love, ſo clear-ſighted, in diſcerning the faults of others, and ſo blind with regard to our own; and do thou rectify all our judgments by charity and humility. *v.* 6. *Give not that which is holy to dogs*, by expoſing ſacred things to be profaned by the ungodly; or the divine truths to ſcofers and blaſphemers. ' *v.* 7. &c. Aſk *fervently* and it ſhall be given you: ſeek *diligently* and you ſhall find: knock *earneſtly* and it ſhall be opened to you.--For if you being evil, know how to give good gifts to your children, how much more will your Father who is in heaven give good things to them that aſk him.' O grant us, Lord, this lively faith, and confidence in thy power, goodneſs, and truth; and teach us to be quite in earneſt in our prayers: and nothing ſhall be wanting to our ſouls. ' *v.* 12. All things whatſoever you would that men ſhould do to you; do you alſo to them, for this is the law, and the prophets.' Yea, this is the eternal law written from the begining in the heart of man. ' *v.* 13. 14. Enter ye in at the narrow gate, for wide is the gate, and broad is the way that leads to deſtruction, and many there be who go in thereat. O how narrow is the gate, and ſtrait is the way that leads to life and few there be that find it!' Keep off then, my ſoul, from the broad road of the children of this *Babel* of the world, and all their ways of gratifying their pride, covetouſneſs, paſſion or luſt; and enter into the narrow way of humility, charity, patience and ſelf-denial; and thou ſhalt find reſt, and life eternal. ' *v.* 15, &c. Beware of falſe prophets, who come to you in ſheeps clothing: but inwardly they are ravening wolves: By their fruits you ſhall know them --A good tree cannot bring forth evil fruit: neither can an evil tree bring forth good fruit. Every tree that bringeth not forth good fruit, ſhall be cut down,

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and ſhall be caſt into the fire,' Wo to them then that pretend to *faith*, and bring not forth the good fruit of *works* anſwerable to faith. 'For *v.* 21. not every one that ſaith to me Lord, Lord, ſhall enter into the kingdom of heaven: but he that doth the will of my Father, who is in heaven, he ſhall enter into the kingdom of heaven.' So that *faith*, though it were ſtrong enough to work miracles, or even to move mountains, will bring no man to heaven, without a good life, which conſiſts in doing the will of God, and keeping his commandments. Hence our Lord, *in that day*, when he ſhall come to judge *every man according to his works*, ſhall ſend away, many believers and workers of miracles, whoſe lives and actions have been evil; *profeſſing unto them I never knew you: depart from me ye that work iniquity. v.* 22 23.

Chap. x. *v.* 16, &c. 'Behold I ſend you *ſaid our Lord to his diſciples, after giving them his commiſſion and power*, as ſheep in the midſt of wolves: Be ye therefore wiſe as ſerpents, and harmleſs as doves. But beware of men, for they will deliver you up, -- and you ſhall be hated by all men for my name's ſake. But he that ſhall perſevere unto the end, he ſhall be ſaved. The diſciple is not above his maſter, nor the ſervant above his lord, &c. Therefore fear them not: for nothing is covered that ſhall not be revealed nor hiden, that ſhall not be known. That which I tell you in the dark, ſpeak ye in the light. -- And fear ye not them that kill the body, and are not able to kill the ſoul: but rather fear him, that can deſtroy both ſoul and body into hell. Are not two ſparrows ſold for a farthing? and not one of them ſhall fall on the ground without your Father. Yea and the very hairs of your head are all numbered. Fear not therefore: better are you than many ſparrows. Every one that ſhall confeſs me before men; I will alſo confeſs him, before my father, who is in heaven:

But he that ſhall deny me before men, I will alſo deny him, before my Father who is in heaven -- A man's enemies ſhall be they of his own houſhold. He that loveth father or mother more than me, is not worthy of me, and he that loveth ſon or daughter more than me, is not worthy of me, and he that taketh not up his croſs, and followeth after me, is not worthy of me. He that receiveth you, receiveth me; and he that receiveth me, receiveth him that ſent me. He that receiveth a prophet in the name of a prophet, ſhall receive the reward of a prophet, -- and whoſoever ſhall give to drink to one of theſe little ones, a cup of cold water only, in the name of a diſciple, Amen, I ſay to you, he ſhall not loſe his reward.' O let us all attend to theſe heavenly inſtructions, lay them up in our hearts, and conform to them in practice, and we ſhall be diſciples indeed, of this heavenly maſter, and ſhall not need to fear any thing that the earth, or hell can do againſt us.

Chap. xi. *v.* 12, &c. *The kingdom of heaven ſuffereth violence; and the violent bear it away.* See then my ſoul, thou uſe violence, if thou wouldſt ſecure heaven to thyſelf: O be quite in earneſt in fighting for it! 'I give thanks to thee, O Father, Lord of heaven and earth; becauſe thou haſt hid theſe things *(the great chriſtian truths)* from the wiſe and the knowing, and haſt revealed them to little ones: Yea Father, for ſo it hath ſeemed good in thy ſight, *(O bleſſed be his name!)* -- All things are delivered to me by my Father.-- Come to me all you that labor, and are heavy laden, and I will refreſh you. Take up my yoke upon you, and learn of me, becauſe I am meek and humble of heart: and you ſhall find reſt to your ſouls. For my yoke is ſweet, and my burden is light.' O ſweet invitation! O give us grace, dear Lord, duly to correſpond with it.

Chap. xii. *v.* 34, &c. 'Out of the abundance of the heart, the mouth ſpeaketh. A good man out of

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a good treaſure bringeth forth good things, &c. But, I ſay unto you that every idle word that men ſhall ſpeak, they ſhall render an account for it, in the day of judgment. For by thy words thou ſhalt be juſtified; and by thy words thou ſhalt be condemned.' (Lord, do thou ſet a guard upon my mouth, that I may never offend in words: and purify thou my heart by the fire of thy charity: for from the heart, as from the ſource, both good and evil proceed.) ' *v.* 43. &c. When an unclean ſpirit is gone out of a man &c. he findeth no reſt. Then he ſaith, I will return into my houſe, from whence I came out. And coming he findeth it empty. -- Then he goeth and taketh with him ſeven other ſpirits worſe than himſelf, and they enter in and dwell there, and the laſt ſtate of that man is made worſe than the firſt.' O the dreadful caſe of relapſing ſiners! Sweet Jeſus preſerve us from ever being ſo miſerable! See Chap. xiii. the edifying parables of the ſower, &c.

Chap. xvi. *v.* 16, &c. ' Simon Peter, anſwered and ſaid: 'Thou art the Chriſt the Son of the living God. And Jeſus anſwering ſaid to him: Bleſſed art thou Simon Barjona -- And I ſay to thee that thou art Peter (Cephas *ſtone or* rock,) and upon this rock I will build my church: and the gates of hell ſhall not prevail againſt it. And to thee will I give the keys of the kingdom of heaven. And whatſoever thou ſhalt bind upon earth, ſhall be bound alſo in heaven: and whatſoever thou ſhalt looſe upon earth, ſhall be looſed alſo in heaven.' (O bleſs thy Lord, my ſoul, for having thus eſtabliſhed his Church, and ſecured it againſt the *powers of hell*: Bleſs him for having made thee a member of this church, and given for thy benefit, this ample power and commiſſion to the chief paſtors of it. But obſerve alſo what he expects of thee, and of all that would be worthy members of his church.) ' *v.* 24, &c. If any man will come after me, let him deny himſelf, and take up his croſs,

and follow me. For he that will ſave his life, ſhall loſe it: and he that ſhall loſe his life for my ſake ſhall find it. For what doth it profit a man, if he gain the whole world, and loſe his own ſoul? Or what ſhall a man give in exchange for his ſoul? For the ſon of man ſhall come in the glory of his Father, with his Angels: and then will he render to every man according to his works.' O my ſoul, let us ever remember theſe great truths.

Chap. xviii. *v.* 3, &c. 'Unleſs you be converted, and become as little children, you ſhall not enter into the kingdom of heaven. Whoſoever therefore ſhall humble himſelf like this little child, he is the greater in the kingdom of heaven. *(Lord teach us this bleſed humility.)* He that ſhall receive one ſuch little child in my name, receiveth me.' (O happy they that thus receive Chriſt, or contribute to the bringing up any of theſe little ones for Chriſt.) But wo to him *that ſhall give ſcandal to one of theſe little ones,* (or ſhall cauſe any one of them to fall from the grace of Chriſt.) And *wo to the world by reaſon of the ſcandals* (that are ſo common in it, to the damnation of innumerable ſouls.) 'And wo to that man, *(whoſoever he be,)* by whom ſcandal cometh. v. 10. Take heed that ye deſpiſe not one of theſe little ones: for I ſay to you that their Angels in heaven always ſee the face of my father who is in heaven.' (O the goodneſs of our God in appointing his heavenly courtiers to be our guardians!) v. 11. *The Son of man is come to ſave that which was loſt.* O bleſed be this good ſhepherd, who has come down from heaven to ſeek the ſheep that was gone aſtray, and having found it, rejoiceth over it, and inviteth all heaven and earth to rejoice with him! 'v. 15, &c. If thy brother ſhall offend againſt thee, go and rebuke him *(in order to reclaim him from his ſin by fraternal correction)* between thee and him alone: If he ſhall hear thee, thou ſhalt gain thy brother *(thou ſhalt win him to God and ſave*

ſave his ſoul.) But if he will not hear thee, take with thee one or two more.--And if he will not hear them tell the church: and if he will not hear the church, let him be to thee as the heathen and the publican.' (O deliver us Lord, from being ever ſo proud and preſumptuous; or ſo obſtinate in evil as to refuſe to hear and obey thy church.) For if v. 20. *where two or three are aſſembled in thy name* (by thy authority, and in the unity of thy church) *thou art* always *in the midſt of them*; how much more in the general aſſemblies of the church! See alſo in the latter part of this chapter, in what manner we are to be treated by our great king, if we don't every one of us *forgive* our neighbours their offences, *from our hearts.*

Chap. xix. *v.* 17, &c. 'If thou wilt enter into life, keep the commandments.--If thou wilt be perfect, go ſell all that thou haſt, and give to the poor, and thou ſhalt have treaſure in heaven, and come follow me.--Every one that hath left houſe--or lands for my name's ſake, ſhall receive an hundred fold *(even here)* and ſhall poſſeſs life everlaſting.' O the happy bargain indeed to give ſo little and to receive ſo much! But how unhappy are thoſe wordly rich, who by ſetting their affection upon their temporal poſſeſſions, are ſo incumbred with them as not to be able to enter in by the narrow gate that leads to eternal life?

Chap. xxii. *v.* 2, &c. Learn the neceſſity of duly correſponding with the divine calls, from the parable of the *marriage feaſt* to which we are all invited; and which is concluded with that terrible ſentence, pronounced againſt the abuſers of God's graces and calls: 'Many are called, but few are choſen. *v.* 21. Render to Cæſar, the things that are Cæſar's; and to God the things that are God's.' (Admire the excellence of the Chriſtian religion, in maintaining every man in his juſt rights; and rendering to all men their dues: But then its principal excelence is that it tends

to unite us all, in ſuch manner, with one another, by juſtice and charity, as to bring us all to an eternal union with our God. Hence our Lord adds. ' *v.* 37, &c. Thou ſhalt love the Lord thy God, with thy whole heart, with thy whole ſoul, and with thy whole mind; this is the greateſt and the firſt commandment: And the ſecond is like to this. Thou ſhalt love thy neighbour as thyſelf. On theſe two commandments dependeth the whole law, and the prophets!' Enable us Lord by thy grace to keep thoſe two great commandments; that ſo we may fulfil thy whole heavenly law.

Chap. xxiii. *v.* 12, &c. ' Whoſoever ſhall exalt himſelf ſhall be humbled; and he that ſhall humble himſelf ſhall be exalted.' (O how often is this virtue of humility inculcated by our great Maſter? Learn O my ſoul, the neceſity of the practice of it, if thou expecteſt to be happy for ever.) ' *v.* 37. O Jeruſalem, Jeruſalem--how often would I have gathered together thy children, as the hen gathereth her chickens under her wings, and thou wouldeſt not?' O how pathetically is here expreſed the loving kindneſs of our Redeemer, with which he ſeeks after poor ſiners; and their unhapy obſtinacy in reſiſting his repeated graces! O my ſoul take heed that this may never be thy caſe.

Chap. xxv. v. 3. &c. *The five fooliſh* virgins *having taken their lamps* (to meet the bridegroom) *did not take oil with them.* O keep us Lord, from being of the number of thoſe fooliſh ones, who whilſt they profeſs to go forth to meet thee with the lamp of Chriſtian faith, take no care to furniſh themſelves with the oil of *good works* and Chriſtian charity. But let us ſee where this is like to end. The bridegroom comes, when leaſt expected; and when their lamps are extinguiſhed: And the wiſe virgins being admited into his nuptial feaſt, *the door is* eternally *ſhut* againſt the reſt: v. 10. and the great bridegroom ſends them away,

away, with *I know you not.* O Chriſtians *watch ye therefore, becauſe ye know not the day nor the hour. v.* 13. In the mean time, take good care to lay out to the beſt advantage the talents with which your Lord has entruſted you; (v. 15, &c.) and of which he will one day demand a ſtrict account: rewarding his *good and faithful ſervants* with eternal *joys*, and condemning him that hath buried his talent in the earth, *to be caſt out into the exterior darkneſs. v.* 30. Where *there ſhall be weeping and gnaſhing of teeth.* Mark alſo in the concluſion of this chapter the proceſs of the laſt judgment: when all nations being aſembled before the Son of man; and the ſheep ſet on his right hand, and the goats on his left; 'the great King ſhall ſay to them that ſhall be on his right hand. v. 34, &c. Come ye bleſed of my Father -- take poſeſſion of the kingdom prepared for you from the foundation of the world. For I was hungry, and you gave me to eat. -- *Amen* I ſay to you, as long as you did it to one of theſe my leaſt brethren, you did it to me.' (O infinite goodneſs of our Lord! O bleſed charity! How amply ſhall thou be rewarded, for eternal years.) But hear what this great King ſhall ſay to them that ſhall be on his left hand: *v.* 41, &c. *Depart from me you curſed into everlaſting fire* (O dreadful eternity) *which was prepared* (not for you) but *for the devil and his angels* (whoſe ſervice you have prefered, for the ſake of wordly vanities and carnal pleaſures, before the love and ſervice of your God; and therefore ſhall now ſhare with them in never ending torments.) *For I was hungry and you gave me not to eat*, &c. See Chriſtians how vain it is to flater ourſelves with expectation of ſalvation, through *faith alone*: whereas it is evident here, that our eternal lot is to be decided by our works.

Chap. xxvi. *v.* 26, &c. 'Whilſt they were at ſupper, Jeſus took bread, and bleſed, and broke: and gave to his diſciples, and ſaid: Take ye and eat:

This

This is my body, And taking the chalice, he gave thanks, and gave to them, ſaying. -- This is my blood of the New Teſtament *(the new covenant of truth and life eternal)* which ſhall be ſhed for many unto the remiſion of ſins.' O my ſoul embrace thy Lord giving himſelf to thee in theſe ſacred myſteries. O ſee how he gives himſelf to thee without reſerve: Give thyſelf up then wholy to him. Embrace his new covenant of life and love: and ſufer not any proud or diſtruſtful thought to ariſe in thee againſt his word and truth. What can he think too much to do for thee who has given his life for thee? Say not then with the unbelieving Jews; how can this man give us his fleſh to eat? Remember his power and his goodneſs are equally infinite. Say not with their fore-fathers (Pſalm 77.) *Can God furniſh us with* ſuch *a table* as this *in the wilderneſs* of this world: Although *he ſtruck the Rock* (Chriſt his Son in his paſion and death) *and the waters* (of his ſacred blood) *guſhed out, and the ſtreams overflowed: can he alſo give bread* (the bread of life, for our food is an admirable ſacrament) *and provide* ſuch *a table* as this *for his people?* Yes my ſoul, he that has done the one, is certainly both able, and wiling to do the other, by his infinite charity.

v. 41. 'Watch ye and pray, that you may not enter into temptation: the ſpirit indeed is willing, but the fleſh is weak.' O let us obſerve theſe laſt preſcriptions of our ſuffering Saviour, as our beſt ſecurity againſt the time of temptation. (See in this and the following chapter, the hiſtory of the paſion of our Lord.)

Chap. xxviii. *v.* 18, &c. 'And Jeſus coming *(to his diſciples after his Reſurrection)* ſpoke to them ſaying: All power is given to me, in heaven and on earth. Go ye therefore and teach all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghoſt: teaching them to obſerve all things, whatſoever I have commanded you.

And

And behold I am with you all days, even to the conſummation of the world.' See here, Chriſtians the power, commiſſion and authority, which our Lord at his aſcenſion, was pleaſed to impart to his diſciples, and to their ſucceſſors, the paſtors of his holy, catholic and apoſtolic church. He had received *all power in heaven and earth* from his Father; and in virtue of this *power*, he *ſends them, even as his Father ſent him (St. John* xx, *v.* 21.) with a moſt ample comiſſion, to execute all the branches of the paſtoral office, in teaching, adminiſtring the ſacraments, bleſing in his name, abſolving penitents, offering his ſacrifice, &c. as his vicegerents: a commiſſion, which as we here ſee is extended to *all nations*, to *all days*, and to all truths. And in the execution of it he promiſes them, his powerful preſence, and his effectual aſſiſtance, till time itſelf ſhall end. O bleſs then his infinite goodneſs: for from this ſource all our ſpiritual good is derived; through the chanel of a perpetual ſucceſſion of theſe his commiſſioners in the communion of his true church.

St. MARK.

CHAP. iii. *v.* 34, 35, &c. 'Behold my mother and my brethren. For whoſoever ſhall do the will of God the ſame is my brother, and my ſiſter, and my mother.' O Chriſtians, let us all aſpire after being thus nearly and happily related to the Son of God: by ever doing and loving the holy will of his heavenly Father.

Chap. viii. *v.* 38, 39, &c. 'Whoſoever ſhall be aſhamed of me, and of my words *(the maxims and truths of the Chriſtian religion)* in this adulterous and ſinful generation *(of the children of this wicked world)* the ſon of man alſo will be aſhamed of him, when he ſhall

ſhall come in the glory of his Father, with the holy Angels.' Ah Chriſtians how miſerable muſt we be if the Son of God be aſhamed of us at the laſt day! O let us never then be aſhamed of him, or of his doctrine: or of ſerving and obeying him.

Chap. ix. *v.* 6, &c. ' A voice came out of the cloud *(at the time of our Lord's transfiguration)* ſaying: this is my moſt beloved Son: hear ye him.' Yes Chriſtians, this is our profeſion: this is our duty; this is our perfection: this is our hapineſs, to hear, and to obey the Son of God. O let us hear what he teaches us in the concluſion of this chapter. ' *v.* 34. If any man, *ſays he*, deſire to be firſt, he ſhall be the laſt of all, and the miniſter of all. *v.* 41, &c. And whoſoever ſhall ſcandalize one of theſe little ones that believe in me; it were better for him that a mill-ſtone ſhould be hanged about his neck: and he were caſt into the ſea. And if thy hand ſcandalize thee, (*cauſe thee to offend*) cut it off: it is beter for thee to enter into life maimed, than having two hands to go into hell, into unquenchable fire: where their worm dieth not, and their fire is not extinguiſhed. (*O dreadful eternity!*) And if thine eye *(the perſon or thing which is as dear or neceſſary to thee as thy very eye)* ſcandalize thee *(by being to thee the imediate occaſion of mortal ſin)* pluck it out: It is better for thee with one eye to enter into the kingdom of God; than having two eyes to be caſt into the hell of fire; where their worm dieth not, and the fire is not extinguiſhed.' *For every one* there *ſhall be ſalted with fire*, (as the eternal *victim* of God's avenging juſtice; as by the ordinance of the law *every victim* was *ſalted with ſalt.*) O preſerve us Lord from this extremity of endleſs miſery: keeping us, from either giving ſcandal to any one, or receiving ſcandal from any one, to the loſs of our own ſouls. Grant that for our *preſervative* from ſo great an evil, we may have always with us the *ſalt* of true wiſdom, and Chriſtian prudence; and thy true *peace amongſt us. v.* 49.

Chap.

Chap. x. *v.* 14, 15, &c. ' Suffer little children to come to me, and forbid them not: for of ſuch is the kingdom of God. Amen, I ſay to you, whoſoever ſhall not receive the kingdom of God *(with innocence, ſimplicity and humility,)* as a little child, ſhall not enter into it.' O Chriſtians let us all ſtrive to be of the number of theſe little children. O 'tis thy grace, O Lord, alone can make us ſuch.

Chap. xi. *v.* 22, 23, &c. ' Have the faith of God *(that is, a ſtrong and perfect faith.)* Amen, I ſay to you: that whoſoever ſhall ſay to this mountain: Be thou removed, and caſt into the ſea: and ſhall not ſtagger in his heart, but believe, that whatſoever he ſaith ſhall be done; it ſhall be done unto him. Therefore I ſay unto you, all things whatſoever you aſk when ye pray; believe that you ſhall receive, and they ſhall come unto you.' (O where is this *Faith of God*, by which the Ancients wrought ſo many wonders, in their lives, and by their prayers, to be found now in this unbelieving degenerate age? *The Truth of the Lord remains for ever*: But we alas have not that ſtrong and perfect *Faith* as the Saints had: and are too often wanting in *charity* for one another. For mark what follows. ' v. 25. When you ſhall ſtand to pray: forgive, if you have ought againſt any man; that your Father alſo who is in heaven may forgive you your ſins. But if you will not forgive, neither will your Father that is in heaven forgive you your ſins.' See my ſoul thou never forget this great duty of mercy and charity.

Chap. xii. *v.* 29, 30, &c. ' The firſt commandment of all, *ſaid our Lord*, is, Hear O Iſrael: The Lord thy God is one God. And thou ſhalt love the Lord thy God with thy whole heart, and with thy whole ſoul, and with thy whole mind, and with thy whole ſtrength. This is the firſt commandment. And the ſecond is like to it. Thou ſhalt love thy neighbour as thyſelf. *(O do this my ſoul and thou ſhalt live.)*

live.) v. 41, &c. *Jeſus* beheld how the people caſt in money into the treaſury, and many that were rich caſt in much: and there came a certain poor widow, and ſhe caſt in two mites, which make a farthing: and caling his diſciples together he ſaith to them: Amen, I ſay to you this poor widow hath caſt in more than all they--for all they did caſt in of their abundance: but ſhe of her want caſt in all ſhe had even her whole living' She gave her all, and with a good heart: and this was accepted of: we are poor, my ſoul, in all good; yea poorer than we can poſibly apprehend, by reaſon of our ſins. God expects that we ſhould offer ſome thing in his temple: we have nothing to offer him of our ſtock, but this poor heart of ours, which is ſcarce worth a mite: O let us caſt this at leaſt into his treaſury, by the hands of Jeſus Chriſt, and in union with his oblation; and it will be accepted of. But let us leave it there, and never take it out any more.

Chap. xiii. v. 33, &c. ' Take ye heed, watch and pray. For ye know not when the time is--watch you therefore for ye know not (*the day nor the hour*) when the Lord of the houſe cometh -- leſt coming on a ſudden he find you ſleeping *(in death.)* And what I ſay to you, I ſay to all: watch. Bleſed be his infinite goodneſs, who deſiring to find us at his coming, in a proper condition to go along with him into his heavenly kingdom, ſo frequently inculcates the neceſſity of our always watching, leſt we be ſurprized, and loſe our ſouls eternaly: O let us never forget this precept. See the hiſtory of the Paſſion of our Lord, CHAP. xiv. and xv.

St. LUKE.

CHAP. i. v. 46, &c. See the *Magnificat* or Canticle of the *Bleſed Virgin*, full of admirable ſentiments of gratitude, praiſe, and love, joined with a moſt profound humility: and v. 68, &c. the *Benedictus* or Canticle of *Zachary*, upon ocaſion of the birth of St. *John Baptiſt*, *bleſing God* for *the viſiting his people*, by ſending us a *Redeemer:* to *deliver us from the hand of our enemies*, ſatan and ſin, and to enable us by his grace *to ſerve him*, *in holineſs*, *and* to walk *in juſtice before him all the days of our lives.*

Chap. ii. v. 10, &c. 'Behold I bring you good tidings of great joy, *ſaid the Angel to the ſhepherds.*' for this day a Saviour is born to you.' (Happy tidings for us all! O embrace, my ſoul thy new born Saviour, thy great deliverer.) 'And this ſhall be a ſign to you, you ſhall find the infant wraped in ſwadling clothes, and laid in a manger.' (Wonderful ſign of poverty and humility, by which we are to find the Lord of Glory!) Oh *there was no room for him in the inn.* v. 7. (Chriſtians make room for him in your hearts: Purity, humility and charity, will invite him thither.) 'v. 14. Glory to God in the higheſt: and on earth peace to men of good will.' O how is here verified in this myſtery that of the Pſalmiſt (Pſalm 84.) 'Mercy and truth have met each other, juſtice and peace have kiſſed: Truth is ſprung out of the earth: and juſtice hath looked down from heaven.' (How truly hath the glory of God, and our peace been wrought by this God-man born into this world for us!) 'v. 29. Now thou doſt diſmiſs thy ſervant, O Lord, according to thy word in peace: becauſe mine eyes have ſeen thy ſalvation, &c.' (See the happy diſpoſitions of a ſoul, which having found Chriſt, ſeeks nothing elſe in this world: O my ſoul, that we were

thus diſengaged from all earthly affections !) v. 49. *Did you not know that I muſt be about my Father's buſineſs?* (ſaid our Lord to his parents when they found him in the temple. We are all ſent hither about the buſineſs of our great Father: and properly ſpeaking we have nothing elſe to do do in this world. But ah! how ſeldom are we thus happily employed? Alas is not this buſineſs, for which we came hither yet to be begun?) 'v. 51. And he went down with them --- and was ſubject to them.' O aſtoniſhing example of obedience and humility! O the perfection, with which our great maſter exerciſed himſelf, in the litle daily actions of his private life, and in working with his reputed father! Let us learn to imitate him. Let us with Mary *keep all theſe words in our heart*; by making them the ſubject of our meditation: But let us alſo ſtrive to *advance* with *Jeſus*; *as in age* ſo alſo *in wiſdom and grace, before God and man.* v. 52. We muſt never ſtand ſtill in this our mortal race.

Chap. vi. v. 22. *Bleſed are ye poor: for yours is the kingdom of God*: if being poor in effect, you are poor alſo in affection. v. 24. *But wo to you that are rich* (whoſe heart is ſet upon your wordly poſſeſions; and who ſeek your happineſs in them) *becauſe you have your conſolation* in this world. v. 25, &c. *Wo to you that are filed* (indulging your appetite in ſenſual pleaſures) *for you ſhall hunger* (eternaly oppreſed with miſerable want.) 'Wo to you that now laugh, for you ſhall mourn and weep. Wo to you when men ſhall bleſs you (*praiſe and extol you*) for *ſo* did their fathers to the falſe prophets,' (who flattered their pride, and gratified them by indulging them in their evil ways.) v. 27. Love your enemies: do good to them that hate you, &c. v. 36, 37, &c. Be you merciful -- as your Father alſo is merciful. Judge not and you ſhall not be judged. -- Forgive and you ſhall be forgiven. Give, and it ſhall be given to you: good meaſure; and preſed down, and ſhaken together, and running

ing over; ſhall they give into your boſom.' O let all theſe leſſons be laid up in our hearts.

Chap. vii. v. 47, &c. *Many ſins are forgiven her* (the penitent ſiner) *becauſe ſhe hath loved much.* O give us, Lord, this penitential ſpirit, influenced with a ſtrong love; and all ſhall be made clean for us.

Chap. ix. v. 55, &c. *You know not of what ſpirit you are,* ſaid our Lord to the ſons of Zebedee, who propoſed the caling down fire upon the Samaritans, *the Son of man came not to deſtroy ſouls, but to ſave.* (The ſpirit of the true diſciples of Chriſt, like that of their maſter, muſt be ever meek, humble and charitable.) 'v. 58. The foxes have holes, and the birds of the air neſts: but the ſon of man hath not where to lay his head.' ('Tis not then here, but hereafter, that we are to ſeek for an eſtabliſhment by following Chriſt. If we are poor here, we are more like our heavenly maſter.) ' v. 60. Let the dead (*worldlings* dead *to the concerns of eternity*) bury their dead: but go thou and preach the kingdom of God (*unto* life *eternal.*) *For* v. 62. No man puting his hand to the plough, and looking back (*to the world*) is fit for the Kingdom of God.' O remember this all you that are caled to religion, or to the miniſtry of the church.

Chap. x. v. 2. ' The harveſt indeed is great, *ſaid our Lord to his diſciples,* but the laborers are few: Pray ye therefore the Lord of the harveſt, that he ſend laborers into his harveſt.' (Yes Chriſtians, let this be your prayer: Good laborers in God's field were never more wanted than now.) ' v. 5. 6. Into whatſoever houſe you enter, firſt ſay: Peace be to this houſe: and if the child of peace be there, your peace ſhall reſt upon him: But if not, it ſhall return to you.' (But wo to them that refuſe to receive the Angels of peace, the meſſengers of Chriſt! And wo again to them, who, like *Corozain* and *Bethſaida,* ſtand out againſt his preſing calls and graces:) v. 14. *For it ſhall be more tolerable* for Sodom and Gomorrha in

the day of judgment, than for theſe obſtinate *rebels to the light* and grace of God. v. 16. *He that heareth you*, ſaith the Lord to his diſciples, *heareth me*: 'and he that deſpiſeth you deſpiſeth me: *and he that* deſpiſeth me, deſpiſeth him that ſent me.' (See here, my ſoul, how enormous is the guilt of obſtinately refuſing to hear and obey the paſtors of Chriſt's church: 'Tis nothing leſs than deſpiſing God himſelf.) 'v. 18, 19. I ſaw ſatan *(the king of pride)* like lightning faling from heaven, *ſaid our Lord*, Behold I have given you power to tread upon ſerpents, &c. But yet rejoice not in this, that ſpirits are ſubject to you: but rejoice in this, that your names are writen in heaven' (enroled there, in the book of life, by charity, obedience and humility: O this is a ſubject of joy indeed!) v. 23. *Bleſed are the eyes which ſee the things that you ſee*, &c. (Yea bleſed if they duly correſpond with theſe happy oportunities of learning all that is good from the Son of God himſelf: and may not we alſo be equaly bleſed, if in like manner we correſpond with his word, and with his grace.) Learn, Chriſtians, from the remaining part of the chapter, v. 25, 27, &c. what you muſt do in order to ſecure to your ſouls *eternal life*. O nothing elſe but *to love your God with your whole heart*, &c. *and to love your neighbour as yourſelf*. Learn alſo from the parable of the charitable Samaritan here recorded, in what manner you are to exerciſe this love to your neighbour: and as your Lord tells you: *Go and do thou in like manner*. Hear alſo what follows. v. 38. Jeſus *entered into a certain town, and a certain woman named Martha received him into her houſe*. O how happy in receiving and entertaining ſuch a gueſt! Do thou my ſoul invite him into thy interior, and entertain him there, and thou ſhalt alſo be happy: imitate here *Mary the ſiſter* of Martha *who ſiting down at the Lord's feet gave ear to his words*. v. 39. And hear what the Lord tells Martha, who in the hurry of her buſineſs, wanted her

her. *ſiſter to help her* v. 41. ‘ Martha, Martha thou art careful, and art troubled about many things. But one thing is neceſſary. Mary hath choſen the beſt part, which ſhall not be taken away from her.’ O my ſoul, ſee thou always chooſe this *one neceſſary thing:* And if thy caling engage thee in the funetions of Martha, ſanctify them by refering them by purity of intention to the ſervice of our Lord; and call in Mary to thy aſſiſtance by a ſpirit of recollection and frequent aſpirations to God.

Chap. xi. v. 5, &c. ‘ Which of you ſhall have a friend, and ſhall go to him at midnight, and ſhall ſay to him: friend, lend me three loaves -- If he ſhall continue knocking; I ſay to you, although he will not riſe and give him, becauſe he is his friend: yet becauſe of his importunity, he will riſe, and give him as many as he needeth. And I ſay to you, aſk, and it ſhall be given to you, &c.’ (O how much is this pious *importunity* in prayer, recommended to us by our great maſter; who has no need of us, nor of our prayers; but being deſirous of our welfare, through pure love, thus earneſtly preſes us to pray; becauſe prayer, by his divine appointment, is the channel, through which, mercy, grace and ſalvation muſt come to our ſouls.) v. 23. *He that is not with me, is againſt me, and he that gathereth not with me, ſcattereth.* (Let me O Lord be always with thee; that I may gather with thee, unto eternal life!) v. 28. *Bleſed are they who hear the word of God, and keep it.* (For they that *hear it*, and *keep it not*, hear it to their greater condemnation.) v. 41. *Give alms* (liberaly, and with a pure intention of mercy and charity) *and behold all things are clean unto you*: For there is nothing will contribute more to the purifying the ſoul from ſin, than alms-deeds accompanied with charity, humility, and a penitential ſpirit.)

Chap. xii. v. 1, &c. *Beware of the leaven of the Phariſees, which is hypocriſy,* (and diſimulation in

what relates to the things of God, and of the ſoul: for this leaven will corrupt all you do; and not only rob you of your heavenly reward, but condemn you to hell.) ‘ v. 15. Take heed, and beware of all covetouſneſs: for a man's life doth not conſiſt in the abundance of things whichhe poſeſeth.’ (A moderate competency, yea, a very litle ſuficeth for life; and for hapineſs too, if we will but be content: whereas the greateſt abundance will not ſuffice to ſatisfy a covetous ſoul.) And even when the worldly rich flatters himſelf ſaying, ‘ v. 19. *my* ſoul thou haſt much goods laid up for many years; take thy reſt, eat, drink and be merry; *he is liable to that ſentence here recorded.* v. 20. But God ſaid to him: thou fool, this night do they require thy ſoul of thee: and whoſe ſhall thoſe things be which thou haſt provided? -- So is he that ſtoreth up to himſelf, and is not rich towards God. v. 32, &c. Fear not little flock,’ (ye true children of God, poor and humble, and few in number, compared with the multitude of the children of the world) *for it hath pleaſed your Father* who is in heaven, in his infinite goodneſs and love, *to give you a kingdom,* (heavenly and eternal.) *Sell then what you poſſeſs, and give alms,* (be wiling to part with your temporal poſſeſions to purchaſe an everlaſting inheritance,) ‘ make to yourſelves bags which grow not old; a treaſure in heaven which faileth not, where no thief cometh near: nor moth conſumeth. For where your treaſure is, there will your heart be alſo.’ (O be thou always my treaſure, dear Lord, and draw my heart up to thee.) v. 35. Let your loins *be ever* girt, *(by a reſtraint of your paſſions and luſts) and hold* burning lights in your hands, *(edifying your neighbours by the brightneſs of your virtues and good works,)* and be you yourſelves like to men, who wait for their lord, when he ſhall return from the weding, that when he cometh and knocketh, they may immediately open to him. Bleſed are thoſe ſervants, whom the Lord, when he cometh

cometh ſhall find watching *(prepared for his coming, and ready to welcome him. O how great ſhall be their reward!) for* Amen, *in truth*, I ſay to you: He will gird himſelf, and make them ſit down to meat, and paſing he will miniſter to them.' (O who can conceive the leaſt part of that happineſs ſignified by the Lord himſelf in miniſtering, in an eternal banquet, to his faithful ſervants, whom he ſhall find watching!) ' v. 39, &c. But this know ye, that if the houſholder did know at what hour the thief would come, he would ſurely watch, and would not ſuffer his houſe to be broken open. Be you then alſo ready: for at what hour you think not the ſon of man will come.' (O give us thy grace O Lord, that we may be always ready.) ' v. 47, &c. That ſervant who knew the will of his Lord, and prepared not himſelf, and did not acording to his will, ſhall be beaten with many ſtripes. But he that knew not, and did things worthy of ſtripes, ſhall be beaten with few ſtripes. And unto whomſoever much is given, of him much ſhall be required: and to whom they have commited much, of him they will demand the more *(Chriſtians be ever mindful of theſe truths.)* v. 49. I am come to ſend fire on the earth *(even the ſacred flames of divine love,)* and what will I but that it be kindled.' (Yea, Lord let it be kindled in all nations, and in all hearts. Let my poor ſoul at leaſt be ever laid on thy altar to be made a holocauſt there in the flames of thy love!) v. 50. *I have a baptiſm*, (of blood, and a variety of inexpreſſible ſufferings) *wherewith I am to be baptized*, (for the love of you, and for your redemption from endleſs miſeries,) *and how am I ſtraitened until it be accompliſhed.* O boundleſs love! O infinite goodneſs!

Chap. xiii. v. 2, 3. *Think you*, ſaid our Lord, *that theſe Galileans*, (whoſe blood Pilate had mingled with their ſacrifices,) *were ſiners above all the men of Galilee, becauſe they ſuffered ſuch things? No I ſay unto you: but except you do penance*, (turning away from

from your ſins by hearty repentance, and being converted to the love, ſervice and obedience of God) *you ſhall all likewiſe periſh.* (Yea, without this penitence and converſion, you ſhall all incur a ſecond and everlaſting death. O let all the ſiners of the earth give ear to the ſon of God: You have here your choice: Penitence and converſion to God from your ſins, or elſe to periſh everlaſtingly.) Chriſtians, take care alſo that you be not like the barren *fig-tree*, v. 6, 7. of which the Lord complains: 'Behold for theſe three years I come, ſeeking fruit on this fig-tree, and I find none. Cut it down therefore: why cumbereth it the ground?' (Alas! my ſoul, what fruit haſt thou hitherto brought forth, for ſo many years that the Lord hath viſited thee? O bleſed be his patience, which has born with us ſo long! O let us now at leaſt begin to be in earneſt. Let us be no longer like the crooked woman, here mentioned v. 11, &c. whom ſatan for the ſpace of eighteen years had in ſuch a manner bowed down to the earth, as to keep her from ever looking up to heaven. Ah! how common is this caſe amongſt Chriſtians, to be ever bowed down to this miſerable earth, inſtead of looking up to heaven! O dear Lord, let it be the glory of thy power and of thy mercy, to looſe us all from this unhapy bond, and to erect and direct our ſouls to thee.) v. 24. *Strive to enter by the narrow gate*, ſaith the Lord (even by the gate of ſelf-denial and mortification of all diſorderly affections and paſſions.) *For many I ſay to you, ſhall ſeek* (ſhall uſe ſome weak endeavours) *to enter, and ſhall not be able*, (for want of being quite in earneſt in this greateſt of all concerns.)

Chap. xiv. v. 8, 10, &c. 'When thou art invited *(to a feaſt)* go ſit down in the loweſt place: then when he who invited thee cometh, he may ſay to thee, friend go up higher. -- Becauſe every one that exalteth himſelf, ſhall be humbled; and he that humbleth himſelf ſhall be exalted.' (Learn my ſoul, the great

great importance of this leſſon of humility which is thus perpetualy inculcated by our heavenly Maſter.) Learn alſo from the parable of them that were *invited to the ſupper*, (v. 16, 17, &c.) to correſpond with all the gracious invitations of thy Lord, and not to ſuffer the *farm*, the *oxen*, or the *wife* to keep thee from being a gueſt, at his feaſt of grace here, and of eternal glory hereafter. But give ear to the articles upon which thou art to be admited to this heavenly feaſt. v. 26, &c. *If any man come to me, and hate not his father*, &c. (by renouncing his neareſt, and deareſt affections, as far as they oppoſe the reign of divine love in his ſoul) *yea and his own life alſo* (literaly *his own ſoul*, by perfectly abhoring and abominating its corrupt inclinations) *he cannot be my diſciple. And whoſoever doth not carry his croſs, and come after me, cannot be my diſciple.* Which our Lord illuſtrates with two ſimilitudes, of a man going about to *build a tower*, and of a king *going to war againſt another king*; by which he declares, that in the ſpiritual *building* which we have undertaken, and in the *warfare* in which we are engaged; we can have no grounds to hope for ſuceſs; as long as our affections are entangled with the things of the world. And therefore he concludes, ‘ v. 33. So likewiſe every one of you that doth not renounce *(in affection at leaſt)* all that he poſſeſſeth cannot be my diſciple.

Chap. xv. v. 1, &c. ‘ Publicans and ſiners drew near to *Jeſus*, &c. and the Phariſees and the Scribes murmured, ſaying: this man receiveth ſiners, and eateth with them., (O the merciful dealings of our Lord; during his mortal life, with poor ſiners! What encouragement is here for us all, to run to him. He who has ſo often choſen his greateſt favorites from amongſt ſiners; he who has died upon a croſs, to pay the enormous debt, we have contracted by our ſins; will receive us with open arms, if we ſincerely deſire to return to him. Witneſs the joy with which the good

good ſhepherd lays upon his ſhoulders the ſheep that was loſt; and brings it home to his heavenly fold, &c. (Even ſo, *ſaith he*, v. 7, there ſhall be joy in heaven upon one (ſiner, more than upon ninety nine juſt, who ſtand not in need of penance) witneſs the tenderneſs, with which the Father receives into his embraces, the prodigal child returning home, &c. But Oh! If we have imitated the prodigal, by quiting the houſe of ſo good a Father, and going abroad into a far country from him, even the region of ſin and death; if here we have *waſted* the *ſubſtance*, he gave us by *living riotouſly*; and falen under that *mighty famin*, which rages there, if we have been enſlaved to that wretched maſter, who has not allowed us to *fill* ourſelves, even with *the huſks of the ſwine*, &c. Let us now at leaſt *return to ourſelves*, like the prodigal; and with the like reſolution, riſe without delay, to go back to our Father's houſe: But let it be alſo with the like diſpoſitions of contrition and humility: and no doubt we ſhall meet with the like reception. 'v. 17. &c. Returning to himſelf he ſaid: how many hired ſervants in my father's houſe abound with bread; and I am here periſhing with hunger? I will ariſe, and I will go to my father, and ſay to him: Father, I have ſined againſt heaven, and before thee: I am not now worthy to be caled thy ſon; make me as one of thy hired ſervants. And riſing up he went to his father, &c. *Now mark his reception.* When he was yet a great way off, his father ſaw him, and was moved with compaſſion; and runing to him, fell upon his neck, and kiſed him. And the ſon ſaid to him: Father I have ſined, &c. And the father ſaid to his ſervants: bring forth quickly the firſt robe and put it on him; and put a ring on his hand, and ſhoes on his feet; and bring hither, the fated calf, and kill it, and let us eat and make merry: becauſe this my ſon was dead, and is come to life again; was loſt, and is found.' O the unparaleled goodneſs and

mercy

mercy of our heavenly Father to poor ſiners, when they ſincerely return to him!

Chap. xvi. v. 2. *Give an account of thy ſteward-ſhip:* ſaid the maſter to his ſteward, who was accuſed of having *waſted his goods.* We are all ſtewards of one great maſter: all we poſſeſs in ſoul, or body, all our talents, our worldly goods, all our time, our whole being belongs to him: and for all theſe we are accountable to him. My ſoul, have we no reaſon to apprehend that an accuſation may ſtand out againſt us, of having waſted theſe goods of our Lord; and that we may alſo quickly be caled upon to *give up an account of our ſtewardſhip.* O let us then according to the advice of this great maſter (v. 9.) 'Make to ourſelves friends of this mammon of iniquity,' by works of mercy, both corporal and ſpiritual; that theſe may ſtand by us, when *we ſhall fail* and may *receive us into everlaſting dwelings.* But what a ſhame it is for us that *the children of this world,* v. 8. who look no farther than this miſerable earth, ſhould in their way of perdition, be *wiſer,* and more induſtrious, *than the children of light in their generation.* O remedy dear Lord ſo great an evil. 'v. 10. He that is faithful in that which is leaſt, is faithful alſo in that which is greater, &c.' O let us look upon nothing as little; let us neglect nothing in the ſervice of God. But in particular, let us beware of the pride of the Phariſees, to whom our Lord ſaid, 'v. 15. you juſtify yourſelves before men: but God knoweth your hearts: for that which is high to men is an abomination before God. *In the latter part of this chapter* v. 19, &c. *is ſet before our eyes on the one hand* a rich man cloathed in purple and fine linen, and feaſting ſumptuouſly every day: *and on the other hand a poor* beger named Lazarus, lying at the rich man's gate, full of ſores; deſiring to be filed with the crumbs, that fell from the rich man's table, and no one did give him, &c.' See here a great difference in life

between

between theſe two; the one abounding in all that this world could give, and living in pleaſures and delights: the other wanting even the common neceſſaries of life: and languiſhing under a multitude of ſores and ulcers. But obſerve how quickly the ſcene is changed: the poor man dies: and there is an end of all his ſufferings, and in reward of his patience and conformity with the will of God, and his adhering cloſe to him in his life; *he is carried by the Angels into Abraham's boſom. The rich man alſo dies* (and there is an end of his deluding dream of an imaginary happineſs; and his unrepenting ſoul) *is buried in the* flames of hell. *Where he begs in vain that* Lazarus might be ſent to dip the tip of his finger in water to cool his tongue, tormented in that fire: *and is bid to* remember that he had received good things in his life time, *while* Lazarus received evil things; but now *Lazarus* is comforted, and he is tormented;' and that in ſuch a manner as to be for ever ſeperated, by an *unpaſable* gulph, from any good or comfort whatſoever. O the dreadful conſequences of an idle, ſenſual, and voluptuous life; of loving pleaſures more than God: and of employing upon vanities and ſuperfluities what ought to be given to the poor! See here the evils, which plunged this rich man into hell: we read of no other crimes or ſcandalous exceſſes he was guilty of. Ye worldly rich think well of this.

Chap. xvii. v. 5. 'The apoſtles ſaid to the Lord: Increaſe our faith. *(O let this be alſo our continual prayer.)* v. 10. When you ſhall have done all theſe things that are commanded you: ſay, we are unprofitable ſervants, &c.' (for our ſervice is indeed of no *profit* to our great Maſter: we can give him nothing but what he firſt gives us: and it is our bounden duty to employ our whole lives in his ſervice. And yet bleſed be his goodneſs, who is pleaſed to ordain that our ſerving him ſhould not be unprofitable to ourſelves: ſince he has by his grace, which has been merited

merited for us by the blood of our Redeemer, given a value to our good works, for which he has promiſed an eternal reward. Learn alſo, in this chapter v. 12. &c. from the *ten lepers*, to whom; and with what fervor, and with what humility; you are to apply, that you may be mercifuly cleanſed from the leproſy of ſin: and learn from him, who after he was cleanſed, *went back, with a loud voice glorifying God*; *and fell on his face before the feet of our Lord giving thanks*; with what love and gratitude; with what a perfect dedication and oblation of ourſelves henceforward to the divine ſervice, we ought to attend on our Lord after our being cleanſed. v. 20, 21. *The kingdom of God cometh not with obſervation* (outward ſhow and pomp.) -- *For lo the Kingdom of God is within you*:' (by the reign of God in your interior.) v. 32. *Remember Lot's wife.* O look not back upon this Sodom from which God has brought you out: and which he has determined to deſtroy.

Chap. xviii. v. 1, &c. 'He ſpoke alſo a parable to them, *ſignifying* that we ought always to pray, and not to faint:' By the example of the widow, who by her importunity, and perſeverance obtained juſtice of *a judge, who neither feared God, nor regarded man: And will not God* do this, and much more in favor of his ſervants, who *cry to him*, by earneſt prayer *day and night?* Yes certainly, ſo that if our prayers are not heard; 'tis for want of this holy importunity, and perſeverance: which would not be wanting, if a ſtrong and lively faith were not wanting. But alas! 'v. 8. When the Son of man cometh, ſhall he find, do ye think, *this ſtrong and lively* faith upon earth;' which wrought heretofore ſuch wonders by the prayers of the Saints. Here follows (v. 9, 10, &c.) the parable of the Phariſee and the publican: from which we muſt learn, to beware of that unhappy diſpoſition of the Phariſees, who truſting *in themſelves as juſt, deſpiſed others*: and learn to ſue for mercy, with the humility

lem: this ſame guilt to this day is the cauſe of the reprobation and eternal damnation of innumerable ſouls. Beware alſo of another evil, (which may haſten the judgments of God faling upon the head of ſiners) which the Jews were guilty of, in the abuſe of *the houſe of prayer*, (v. 45, 46.) and in loving gain more than godlineſs: on which account our Lord caſt the buyers and ſellers out of the temple; and remember that your ſouls ought to be the living temples of the living God. See then you keep them clean and holy for him: O let them be *the houſe of prayer, and not a den of thieves.*

Chap. xxi. v. 28. *When theſe things begin to come to paſs* (the ſigns of the approach of the laſt day.) *Look up, and lift up your heads; becauſe your redemption* (and final delivery from all your evils) *is at hand.* Chriſtians, ſee you live in ſuch manner, as to have no reaſon to fear, but rather to rejoice at the approach of that day, which ſhall put an end to ſin, and unite you inſeparably to your God. In the mean time: 'Take heed to yourſelves, *as he admoniſhes*, v. 34. leſt your hearts be overcharged with ſurfeiting and drunkeneſs, and the cares of this life, and that day come upon you ſuddenly' (for nothing will more diſqualify you for that great appearance at thoſe laſt aſſizes, than your being enſlaved to ſenſual pleaſures, or oppreſſed with carking cares and worldly ſolicitudes,) 'v. 35. for as a ſnare ſhall *(the day both of the general and of the particular judgment of every one)* come upon all that ſit upon the face of the earth: v. 36. Watch ye therefore, praying at all times: that you may be accounted worthy to eſcape all theſe things *(the dreadful evils that threaten the wicked)* and to ſtand *with confidence*, before the Son of man.' Lord give us grace to obſerve theſe thy precepts.

Chap. xxii. v. 26. 'He that is the greater among you let him become as the younger, and he that is the leader *(the chief)* as he that ſerveth *(even as the ſervant*

ſervant of all, by the great example of the Son of God, who here tells his diſciples) I am in the midſt of you as he that ſerveth. v. 27.' See in this, and in the following chapter, the hiſtory of the paſſion of our Lord.

Chap. xxiii. v. 28, 31. 'Daughters of Jeruſalem weep not over me: but weep for yourſelves, and for your children - for if in the green wood they do theſe things, what ſhall become of the dry?' If the puniſhments, due to ſin, take ſuch hold on the innocent Lamb of God; what judgments may not the wicked expect another day, if they don't embrace, whilſt they have time, the mercies here laid open for them. And in order to this *weep for themſelves* with tears of true contrition, and *for their children*, the unhappy offſpring of their paſſions and luſts. 'v. 34. And Jeſus ſaid: Father forgive them, for they know not what they do.' (O unparalelled Charity! O teach us to imitate this great example.) v. 42. *Lord, remember me, when thou ſhalt come into thy kingdom.* (Could any faith be like to this, to diſcern, believe, and confeſs the Lord of glory, dying in the midſt of torments upon an ignominious croſs; and in conſequence of this belief, to beg a remembrance in his heavenly kingdom? O this was one of the greateſt miracles, that was ever wrought by the Son of God. Hear how in conſequence of his faith and confeſſion, joined with love and repentance, our Lord gives this penitent thief a full diſcharge of all his ſins. 'v. 43. Amen, I ſay to thee, this day thou ſhalt be with me in Paradiſe:' (introduced by me into a place of reſt, peace and joy, in the company of the Saints,) v. 48. *All the multitude of them that were come together to that ſight,* (the crucifixion of our Lord) *returned ſtriking their breaſts* in token of their repentance. And is it poſſible that Chriſtians ſhould be ſo little moved with the conſideration of all that their Redeemer has

ſuffered for them, as not to ceaſe at leaſt from crucifying him daily by their ſins.

Chap. xxiv. v. 32, &c. *Was not our heart burning within us*, ſaid the two diſciples, who went to Emmaus, *whilſt he was ſpeaking to us in the way, and opened to us* the meaning of *the ſcriptures?* Chriſtians, would you experience ſome thing of this holy fire in your hearts? Accuſtom yourſelves then to an internal life; to a ſweet converſation with him, in your own interior, to a recollection of ſpirit; to a ſerious and frequent meditation on his divine truths. But then remember alſo that he is no where better *known* than in the *breaking of bread*, that is in a worthy receiving him in the holy Communion, v. 31, 35.

St. John.

CHAP. i. v. 1, &c. 'In the begining was the Word, and the Word was with God, and the Word was God. The ſame was in the begining with God. All things were made by him, &c.' (O how juſtly is this holy Evangeliſt likened to the Eagle? How high is his flight from the begining, even up to *God the eternal Word*, by whom all things were made.) 'In him was life, and the life was the light of men: and the light ſhineth in darkneſs, and the darkneſs did not comprehend it.' (O true life! O true light! may thy brightneſs diſpel the darkneſs of my ſoul.) 'That was the true light, which enlighteneth every man, that cometh into this world.' (By the light of underſtanding, and by the light of grace.) 'He was in the world, and the world was made by him, and the world knew him not; he came into his own, and his own received him not:' (Ah! is it poſſible that men ſhould refuſe to receive *life* itſelf, coming down

down amongſt them? that they ſhould prefer *darkneſs* before *light*, and ſhould reject the Son of God, who comes down from heaven to make them *ſons of God*: And yet, my poor ſoul, how often haſt thou been ſo miſerable? Oh! be confounded, repent and amend. But hear what follows, v. 14) *The Word was made fleſh and dwelt among us, full of grace and truth:* ſtooping ſo low to raiſe us up; to deliver us from all our evils; and to communicate to us all his goods, and taking upon him our humanity, to make us partakers of his divinity. O prodigy of goodneſs and love. 'And of his fulneſs we all receive, v. 16, 17. *yea all* grace and truth, through him. *He is* v. 18, the only begoten Son who is in the boſom of the Father, who *hath come* to declare, *and make known his Father to us. He is* the Lamb of God, who taketh away the ſin of the world. v. 20.' O let us then welcome this great Lord, coming amongſt us: let us become his diſciples; let us hear him, and ever adhere to him.

Chap. iii. v. 3, &c. 'Except a man be born again of water, and the holy Ghoſt, he cannot enter into the kingdom of God.' Praiſe be to thy infinite goodneſs, O Lord, who haſt prepared for us, in *thy mercy*, this *laver of regeneration and renovation of the holy Ghoſt.* (Titus iii. v. 5.) that we who by our natural birth were born children of wrath, might by virtue of thy blood applied to us in the ſacrament of baptiſm, be waſhed from ſin, be *born again*, and become thy children by grace, and heirs of thy kingdom. O bleſs thy God, my ſoul, that he has waſhed thee long ago in this *fountain* of life, *unto the remiſſion of ſins*, and unto life everlaſting. But oh! haſt thou not forfeited by wilful ſin, and that alſo long ago, that precious grace received in baptiſm, that heavenly gift of a new *birth*, that robe of innocence and ſanctity, that dignity of a child of God, and heir of eternal life? Alas! alas! what then muſt become of thee, ſeeing thou

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can'ſt not be baptized again. O bleſed be our Lord! whoſe mercy has ſtill left us a way to eſcape *from the wrath to come*, by applying to our ſouls the laver of his precious blood, by a more *laborious baptiſm* of penitential tears, in the virtue, and ſacrament of *penance*: which he has been pleaſed to ordain, as a plank for ſhipwreck'd ſouls, by the help of which, they may eſcape the ſecond death. O my ſoul, ſpare thou no pains to ſecure to thyſelf this plank. Hearken now to what thy divine Redeemer here further inculcates. 'v. 14, 15, &c. As Moſes lifted up the ſerpent in the wilderneſs, ſo muſt the Son of man be lifted up *(on the croſs,)* that whoſoever believeth in him *(fixing his eye on his paſſion and death; and applying to him, and through him, to his Father, by faith, hope, and love,)* may not periſh, but may have life everlaſting. For God ſo loved the world, as to give his only begoten Son; that whoſoever believeth in him *(in the manner above expreſſed)* may not periſh, but may have life everlaſting. For God ſent not his Son into the world to judge, *(and condemn)* the world, but that the world may be ſaved by him.' O infinite goodneſs! As much as lies in the phyſician, he comes to heal the ſick: he is his own murderer, who dies, becauſe he refuſes the medicins of life. Thoſe then that are *judged* and condemned, have no one to blame but themſelves: v. 10. *for this is the* cauſe of their *judgment* and condemnation, *becauſe the light* (even the eternal Word who is light itſelf,) *came into the world and men loved darkneſs rather than the light: for their works were evil, and* darkſome; and theſe they were not wiling to confeſs and forſake: but rather choſe to remain in them. 'v. 20. For every one that doth evil hateth the light, and cometh not to the light, that his works may not be reproved.' O keep me dear Lord, from being at any time ſo miſerable as to affect the darkneſs of ignorance and ſin, ſo as to ſhut my eyes againſt the light of thy truth. O give me thy grace, that

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I may always love the truth, and *do the truth*, and *come to thy light*, and ever walk in thy light, and in thy truth.

Chap. iv. v. 10, &c. 'If thou didſt know the gift of God, *ſaid our Lord to the Samaritan woman*, and who it is that ſaith to thee, give me to drink; thou perhaps wouldſt have aſked of him, and he would have given thee living water.' O give us dear Lord, this living water of life and love: we will never ceaſe to aſk it of thee. v. 13, 14. *Whoſoever drinketh of this water* (of the world) *ſhall thirſt again*, theſe mudy ſtreams can never ſatisfy his appetite, after happineſs, which can be found in God alone. 'But he that ſhall drink of the water *(of the divine Spirit)* that I ſhall give him, ſhall thirſt no more *(after the waters of the world.)* But the water that I ſhall give him, ſhall become in him *(a never failing)* fountain of water *(of life)* ſpringing up into everlaſting life. *O bleſed fountain!* v. 23. &c. The hour cometh, and now is, when the true worſhipers ſhall worſhip the Father in ſpirit and in truth. For the Father alſo ſeeketh ſuch to worſhip him. God is a ſpirit, and they that adore him, muſt adore him in ſpirit and in truth. *O teach us, Lord, this* worſhip of ſpirit and truth. v. 32, 34. I have meat to eat, which you know not of,-- my meat is to do the will of him that ſent me, that I may perfect his work.' Lord give us alſo a reliſh, for this ſame heavenly meat; which made even the death of the croſs ſavory to thee: becauſe ſuch was thy Father's will: this ſame holy will of thy Father regulated all thy thoughts, words, and deeds: O when ſhall we be ſo happy as to embrace with our whole ſouls this bleſed will, ever holy, ever wiſe, ever good, ever beautiful, ever right, and ever true.

Chap. v. v. 25, &c. 'The hour cometh, and now is, when the dead ſhall hear the voice of the Son of God: and they that hear ſhall live.' This is the firſt reſurrection from the death of ſin to the life of grace:

grace: in conſequence of our hearing and obeying the voice of the Son of God. ' v. 28. Wonder not at this, for the hour cometh, wherein all that are in the graves, ſhall hear the voice of the Son of God: and they that have done good, ſhall come forth unto the reſurrection of life; but they that have done evil unto the reſurrection of judgment,' (even of eternal condemnation. O let us hear now the voice of the Son of God, caling us forth unto the firſt reſurrection, and we ſhall be ſecure at the time of the ſecond reſurrection.) v. 44. *How can you believe*, ſaid our Lord to the unbelieving Jews, *who receive glory one from another*, (ever fond of men's eſteem, praiſe, and applauſe,) *and the glory which is from God alone, you you do not ſeek.* This love of vain glory kept the Jews from believing then: This love of vain glory is to this day a capital enemy of the true faith, of obedience and of humility; and conſequently of God's grace, light and truth. O keep all Chriſtians, dear Lord, from ſo pernicious an evil, ſo oppoſit to the reign of thy grace in our ſouls.

Chap. vi. v. 26, 27. ' You ſeek me, -- becauſe you did eat of the loaves and were filed. Labor not for the meat which periſheth, but for that which endureth unto everlaſting life, which the ſon of man will give you.' (Lord teach us ever to prefer the nouriſhment of our ſouls unto eternal life, before the loaves and fiſhes of our temporal ſuſtenance. O never let us be influenced in the things of God and eternity, by any motives of worldly intereſt.) ' v. 37, &c. All that the Father giveth me ſhall come to me: and him that cometh to me, I will not caſt out. For I came down from heaven not to do my own will, but the will of him that ſent me.' Chriſtians learn of your great maſter this capital leſſon, which he was ever teaching, during his whole life, not to do your own will, but the will of your heavenly Father. ' v. 48, 49, &c. I am the bread of life: your fathers did

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eat manna in the deſart, and are dead. This is the bread which cometh down from heaven, that if any man eat of it he may not die. I am the living bread which came down from heaven: if any man eat of this bread he ſhall live for ever: and the bread, that I will give, is my fleſh for the life of the world.' O infinite goodneſs of my God to give himſelf thus to me! O my ſoul, embrace this love of thy Redeemer: but let it be with a return of love. Give thyſelf up to him without reſerve, who thus gives his whole ſelf to thee. Bow down to adore his incomprehenſible truth, in all the wonders he has wrought for thee in his ſacred myſteries. Say not with the unbelieving Jew, v. 53. *How can this man give us his fleſh to eat?* Remember his power as well as his goodneſs is infinite: he can do infinitely more than we can comprehend. Say not with the apoſtate diſciples, v. 61. *This is a hard ſaying, and who can hear it.* The ſaying is ſweet and amiable to well diſpoſed ſouls, who hunger after the bread of life. But thoſe others were *hard*, and could not reliſh this heavenly gift: and therefore they turned their *back* upon our Lord, v. 67. *and walked no more with him.* Not ſo the Apoſtles, of whom St. Peter ſaith: ' v. 69, 70. Lord to whom ſhall we go? Thou haſt the words of eternal life: and we have believed, and known, that thou art the Chriſt the Son of God.' O let this ſame be alſo our profeſſion, and our perpetual reſolution, never to turn our back upon Chriſt, or his truths.

Chap. vii. v. 16. 17. &c. ' My doctrin is not mine, but his that ſent me: if any man will do the will of him *(if he ſincerely ſeek to know and to do in all things the will of God,)* he ſhall know of the doctrin whether it be of God, or whether I ſpeak of myſelf.' An excelent means of coming at all neceſſary knowledge of God's truths: viz. to be ſincerely deſirous to ſeek, and to know the will of God, and to embrace and follow it, with all one's power! ' v. 18.

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He that ſpeaketh of himſelf, ſeeketh his own glory: *(as we ſee in all the broachers of new ſects,)* but he that ſeeketh the glory of him that ſent him, he is true, and there is no injuſtice in him.' This was the character of Chriſt himſelf, and of all thoſe miſſionaries of his, by whoſe miniſtry he converted ſo many nations: they ſought not their own glory; but the glory of their Lord. ' v. 37, &c. On the laſt and great day of the feſtivity *(of Tabernacles)* Jeſus ſtood and cried, ſaying: If any man thirſt, let him come to me and drink, &c. *(Yea, Lord, for* with thee is the fountain of life: *and the Prophet has long ago foretold, that we ſhould* draw waters with joy from the fountains of our Saviour. *Iſai.* xii.)

Chap. viii. v. 7. *He that is without ſin among you let him firſt caſt a ſtone at her.* Said our Lord, concerning the woman taken in adultery: to teach us to look at home; and to judge ourſelves; before we preſume to condemn our neighbours. ' v. 12. I am the light of the world: he that followeth me walketh not in darkneſs, but ſhall have the light of life.' O let us always follow this bright light of the life and doctrine of Jeſus Chriſt! v. 21. *I go my way, and you ſhall ſeek me, and you ſhall die in your ſins.* A dreadful ſentence againſt the wilful oppoſers of the grace and truth of God: they ſhall die in their ſins: O let this never be my unhappy caſe! ' v. 29. He that ſent me is with me: and he hath not left me alone: for I do always the things that pleaſe him.' O give us alſo the grace to do always the things that pleaſe thee: and we ſhall never fear the being left alone by thee. ' v. 31, &c. If you continue in my word, *ſaith our Lord,* you ſhall be my diſciples indeed: *(See here the teſt of Chriſt's true diſciples, and the way to true liberty and peace)* and you ſhall know the truth: and the truth ſhall make you free. v. 34, &c. Whoſoever commiteth ſin is the ſervant of ſin. -- *If then* the Son *(of God* ſhall make you free, you ſhall be free indeed.'

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O do thou make us free, dear Lord, from the ſlavery of ſin and ſatan, and we ſhall be *free indeed.* O let us not, in our lives and actions, have any part with them, to whom that haſt here ſaid: 'v. 44. You are of your father the devil -- he was a murderer, from the begining (*by drawing man into the death of ſin*) and he ſtayed not in the truth; becauſe truth is not in him. When he ſpeaketh a lie, he ſpeaketh of his own: for he is a liar, and the father thereof.' See here Chriſtians, that all *murderers* (whether of ſoul or body) and all *liars* are children of the devil. But attend alſo to what follows: 'He that is of God heareth (*and obeyeth*) the words of God: Therefore you hear them not becauſe you are not of God:' and by caling yourſelves to an account, and examining yourſelves by this rule, of wilingly hearing and diligently following the words of God, you ſhall eaſily diſcover whether you belong to God, or to the devil.

Chap. ix. v. 4. 'I muſt work the work of him that ſent me, whilſt it is day: the night cometh when no man can work, *ſaid our Lord.*' Our *day* is the time of this life: during this day, we muſt be always about the *work of God*, for which he gives us this day. The night of death will quickly come, and then there will be no more working.

Chap. x. v. 1, &c. 'He that entereth not by the door into the ſheepfold, but climbeth up another way the ſame is a thief and a rober.' Chriſtians beware of all ſuch as would thruſt themſelves upon you for ſhepherds of your ſouls, who come not in by the door which is Chriſt, and with a lawful caling and miſſion from him.) 'I am the door: *ſaith our Lord* -- by me if any man enter in, he ſhall be ſaved: and he ſhall go in, and go out, and ſhall find paſtures (*of life, for himſelf and his flock.*) The thief only cometh to ſteal, and to kill, and to deſtroy: I am come that they may have life, and may have it more abundantly. (*O bleſed be thy name.*) I am the good ſhepherd. The

good ſhepherd giveth his life for his ſheep. But the hireling and he that is not the ſhepherd, whoſe own the ſheep are not, ſeeth the wolf coming, and leaveth the ſheep, and flieth: and the wolf catcheth and ſcattereth the ſheep, &c. I am the good ſhepherd: And I know mine, and mine know me.-- And I lay down my life for my ſheep, &c.' Chriſtians, embrace this divine charity of your Redeemer, here recommending himſelf to you, under the amiable character of the good ſhepherd of your ſouls. And as nothing has been wanting on his part to make good this character: ſince he has carried this charity ſo far, as even to lay down his life for you. See that nothing be wanting on your part to anſwer the character of his ſheep, by knowing, loving and following him, even unto death; and keeping far off from the ſtranger, the world, the fleſh or the devil, who would debauch you from him. ' v. 27, &c. My ſheep, *ſaith he*, hear my voice: and I know them, and they follow me: and I give them eternal life: and they ſhall not periſh for ever, and no one ſhall ſnatch them out of my hand, &c.' O dear Lord, let nothing in life or death, ever ſeparate us from thee.

Chap. xi. *v.* 25, &c. ' I am the reſurrection, and the life; he that believeth in me, although he be dead ſhall live; and every one that liveth and believeth in me, ſhall not die for ever.' Chriſtians ſtick cloſe to your Saviour by faith, hope, and love: and your ſouls ſhall live for ever: he is the true life; and ſuch as adhere to him ſhall never die: what the world calls death ſhall be to them no more than a paſage into a life that knows no death.

Chap. xii. *v.* 24, &c. ' Unleſs the grain of wheat fall into the ground and die, ſaith our Lord, itſelf remaineth alone: but if it die, it bringeth forth much fruit.' (Yes, dear Lord, it was by thy death alone that the fruit of the redemption of the world was to be brought forth: and it muſt be by our dying to the world,

world, the fleſh and the devil, by ſelf-denial and the mortification of our paſſions and diſorderly appetites that we are to bring forth the fruits of true life to eternity. Therefore thou adeſt:) v. 25, &c. *He that loveth his life* (literaly his *ſoul:* viz. by ſeeking to gratify its paſſions and luſts) *ſhall loſe it:* (for ever) *and he that hateth his life* (the irregular inclinations of his ſoul) *in this world, keepeth it* (his ſoul) unto *life eternal.* 'If any man miniſter to me, *(if any man deſire to be my ſervant)* let him follow me *(by the way of the croſs and mortification)* and where I am there alſo ſhall my miniſter be. If any man miniſter to me, him will my Father honor.' (O the incomprehenſible reward of the true ſervants of Chriſt, to be for ever with him; and to be for ever honored by his eternal Father.) 'v. 31, &c. Now is the judgment *(the trial and condemnation)* of the world *(and all its maxims at the tribunal of the croſs)* now ſhall the ruler of this world *(the devil)* be caſt out. And I if I be lifted up from the earth *(by my crucifixion)* will draw all things to myſelf.' O comfortable promiſe! O let my poor heart at leaſt be ſenſible of this ſweet attraction.

Chap. xiii. *v.* 1. 'Jeſus knowing that his hour was come, that he ſhould paſs out of this world to the Father, having loved his own, who were in the world, he loved them to the end.' And ſhewed in the laſt ſtage of his mortal life, the moſt evident tokens of his infinite love, eſpecialy in his paſſion, and in the inſtitution of the bleſed ſacrament, as a preparation for which, he humbled himſelf to the waſhing of the feet of his diſciples: of which we have here an account, v. 12, 13, &c. 'Then being ſet down he ſaid to them: Know ye what I have done to you: you call me Maſter and Lord: and you ſay well, for ſo I am. If then I being your Lord and Maſter, have waſhed your feet: you alſo ought to waſh one anothers feet. For I have given you an example *(of charity and humility)*

mility) that as I have done to you, ſo you do alſo. v. 34. I give you a new commandment, that you love one another, as I have loved you, that you alſo love one another.' O what perfection of love does our Lord here require of us! The old commandment was *to love our neighbours as ourſelves:* but his new commandment, his favorite commandment, by the fulfiling of which we are to ſhew ourſelves to be his diſciples indeed, is that we ſhould *love one another even as he has loved us*; who has died for the love of us. v. 35. *By this ſhall all men know,* ſaith he, *that you are my diſciples, if you love one another.* O Chriſtians, let us never part with this perfect mutual charity, the true badge of the diſciples of Chriſt.

Chap. xiv. v. 1, &c. *Let not your heart be troubled,* ſaid our Lord to his diſciples, who were grieved with the thoughts of his departing from them: *you believe* (and hope) *in God* (my Father:) *believe alſo* (and hope) *in me* (your Saviour, who am going to heaven to prepare there a place for your eternal abode) 'In my Father's *(heavenly)* houſe there are many manſions. -- And if I ſhall go and prepare a place for you: I will come again, and take you to myſelf, that where I am, you alſo may be, *(eternaly happy with me. O what comfort! In the mean time.)* -- Whatſoever you ſhall aſk the Father in my name, that will I do. -- And I will aſk the Father, and he ſhall give you another Paraclete *(Comforter)* that he may abide with you for ever: -- even the Spirit of Truth, whom the world cannot receive -- he ſhall abide with you, and be in you:' (for your own ſanctification, and to be communicated to your ſucceſſors; and by your and their miniſtry to the whole people of God.) -- *I will not leave you orphans: I will* (not only ſend you my heavenly Spirit; but I myſelf alſo will) *come to you,* &c. (O loving Saviour be thou always with us, whom thou art pleaſed to conſider as thy children: and let

us

us be always with thee.) ' v. 15. If you love me keep my commandments. -- He that hath my commandments, and keepeth them, he it is that loveth me. And he that loveth me, ſhall be loved by my Father: and I will love him, and I will manifeſt myſelf to him. -- If any one love me, he will keep my word, and my Father will love him, and we, (*even the whole bleſed Trinity*) will come to him, and will make our abode with him.' (O how happy then are thoſe ſouls who by loving our Lord, and keeping his word, become the ſacred temple in which the whole bleſed Trinity ſhall eternaly abide!) ' v. 27. Peace I leave with you, my peace I give to you: not as the world giveth, do I give to you.' O let *thy peace*, O Lord, which *ſurpaſſeth all underſtanding*, remain always with us, and *keep* both *our minds and our hearts*. And as for the falſe *peace*, which the world pretends to give let us never be impoſed upon by its deceitful appearances.

Chap. xv. v. 4, &c. ' Abide in me, and I in you; *ſaith our Lord:* as the branch cannot bear fruit of itſelf; except it abide in the vine: ſo neither can you, except you abide in me. I am the vine, you the branches: he that abideth in me, and I in him, the ſame beareth much fruit: for without me you can do nothing. If any one abide not in me: he ſhall be caſt forth as a branch (*that is lopt off from the vine*) and ſhall wither, and they ſhall gather him up, and caſt him into the fire, and he burneth (*yea he burneth eternaly.*) But if you abide in me, and my words abide in you, you ſhall aſk whatever you will, and it ſhall be done unto you.' (O bleſed vine, let us ever abide in thee, and bring forth fruit through thee! O let us never be cut off, and caſt from thee! Let us glorify thy Father by bringing forth much fruit; according to what thou haſt ſaid:) ' v. 8, &c. In this is my Father glorified, that you bring forth very much fruit, and become my diſciples. As the Father

hath loved me, I alſo have loved you. Abide in my love. If you keep my commandments you ſhall abide in my love.—Theſe things I have ſpoken to you: that my joy may be in you, and your joy may be filed. This is my commandment that you love one another, as I have loved you. Greater love than this no man hath, that a man lay down his life for his friends.' O infinite goodneſs! O teach us to be grateful, by an imitation of thy love: Teach us to keep thy commandments; that we may abide in thy love; and that thy joy may be in us. v. 14. *You are my friends, if you do the things that I command you.* O the happineſs! O the dignity of being friends of the Son of God! O at how cheap a rate does he offer us this happineſs and dignity! *If you do the things*, ſaith he, *that I command you.* O give us grace dear Lord to fulfil this condition of thy friendſhip.

Chap. xvi. *v.* 20, &c. ' You ſhall lament and weep, but the world ſhall rejoice, and you ſhall be ſorrowful, but your ſorrow ſhall be turned into joy. A woman, when ſhe is in labor hath ſorrow, becauſe her hour is come: but when ſhe hath brought forth the child, ſhe remembereth no more the anguiſh, for joy that a man is born into the world. So alſo you now indeed have ſorrow (*as all your brethren ſhall have during the labors of their mortal life*) but I will ſee you again (*very ſhortly*) and *then* your heart ſhall rejoice; and your joy no man ſhall take from you. (*It ſhall be eternal; and ſuch as no eye hath ſeen, nor mortal heart con conceive.*) v. 23, &c. Amen, Amen. I ſay to you: if you aſk the Father any thing in my name, he will give it you. Hitherto you have not aſked any thing in my name: aſk, and you ſhall receive, that your joy may be full.—For the Father himſelf loveth you: becauſe you have loved me, &c.' O what encouragement have we here to pray? O let us be diligent and fervent in this great duty: but then we muſt never forget, in whoſe name we are to addreſs

dreſs ourſelves to the eternal Father, whenever we appear before him in prayer.

Chap. xvii. Contains a prayer of our Lord for his diſciples, recommending them upon his departure, to his eternal Father. ‘ v. 1, &c. Father, glorify thy Son, that thy Son may glorify thee. As thou haſt given him power over all fleſh, that he may give eternal life to all whom thou haſt given him. I have manifeſted thy name to the men, whom thou haſt given me out of the world, &c. And now I am no more in the world, and theſe are in the world, and I come to thee. Holy Father, do thou keep them in thy name--while I was with them, I kept them in thy name -- and now I come to thee. -- They are not of the world, as I alſo am not of the world, I pray not that thou ſhouldſt take them out of the world, but that thou ſhould'ſt keep them from evil. -- Sanctify them in truth. Thy word is truth. -- And for them do I ſanctify myſelf, that they alſo may be ſanctified in truth. And not for them only do I pray, but for them alſo, who through their word ſhall believe in me: that they all may be one, as thou Father in me and I in thee, that they alſo may be one in us -- that they be made perfect in one; that the world may know that thou haſt ſent me. -- Father, I will that where I am, they alſo whom thou haſt given me, may be with me, that they may ſee my glory, &c.’ See Chriſtians what a prayer your Lord here makes in your behalf: that you may be *kept from evil*; that you may be *ſanctified in truth*, that you may be made *perfect in unity*, that you may *be with him*, and *ſee his glory*; and that he may *give you eternal life*. O, let us alſo make theſe ſame things the perpetual ſubject of our prayers, and the object of our deſires. O unity! O verity! O ſanctity! O eternity! Let my ſoul at leaſt ever aſpire, and ſigh after thee!

Chap. xviii. *v.* 36, 37. ‘ My kingdom is not of this world -- (*and yet*) I am a king. For this was I born,

born, and for this came I into the world, that I ſhould give teſtimony to the truth. Every one that is of the truth, heareth my voice.' O great king, do thou reign, at leaſt in my poor heart for ever: O *ſanctify* thou my ſoul in thy *truth!* See in this and in the following chapter the hiſtory of the paſſion of our Lord.

Chap. xx. *v.* 19, &c. ' On the firſt day of the week (*Eaſter Sunday*) when the doors were ſhut, where the diſciples were gathered together, for fear of the Jews, Jeſus came and ſtood in the midſt, and ſaid to them: Peace be to you: And when he had ſaid this, he ſhewed them his hands and his ſide. -- And he ſaid to them again: Peace be to you. As the Father hath ſent me, I alſo ſend you: When he had ſaid this, he breathed on them, and he ſaid to them: Receive ye the holy Ghoſt: whoſe ſins you ſhall forgive, they are forgiven to them: and whoſe ſins you ſhall retain they are retained.' O how many mercies and benefits of our dear Redeemer to us, are here recorded in this one paſſage? He is riſen again, victorious over death; and preſently he comes to viſit and comfort us, and he gives us his *peace.* His body is glorious, immortal now and impaſſible, it even penetrates thro' the doors, by the qualities of a glorified body: and yet it retains the five ſacred wounds, it received upon the croſs; to confirm our faith, to encourage our hope: and to inflame our love. After giving his peace to his diſciples, *he ſends them,* even *as his Father had ſent him.* O what an ample commiſſion is here given by our Lord to the paſtors of the church, the ſucceſſors of the apoſtles; and given them for the benefit of God's people. They are Chriſt's delegates, and his embaſſadors to us: and they come, with full power and authority from him; to adminiſter to us his word, and his ſacraments; and to direct our ſouls to him; to bring us on in the ways of truth and of life, and to conduct us to a happy

py eternity. In order to this, he gives them the *holy Ghoſt*, with a general power of binding and looſing; of *forgiving and retaining our ſins*, that by their miniſtry, we may be looſed from all thoſe unhappy bands by which, our ſouls are bowed down towards hell; and may, by the keys which he has entruſted with them, be let into his heavenly kingdom. O bleſed be his name for all theſe his mercies to us!

Chap. xxi. *v.* 15, &c. 'Jeſus ſaid to Simon Peter --loveſt thou me more than theſe? He ſaith to him, yea Lord thou knoweſt that I love thee; he ſaith to him: Feed my lambs.' Then after puting the like queſtion to him, a ſecond, and a third time, he repeats again. *Feed my lambs:* and the third time. *Feed my ſheep.* In which paſſage beſides confirming to Peter the chief ſuperintendancy over all his flock, which he had promiſed him, St. *Matthew* xvi. our Lord, by exacting a triple profeſſion of his *love* for him, in oppoſition as it were to his triple denial; would have us to underſtand that there is no better way for us to efface the guilt of our paſt diſloyalties, than by dedicating henceforward, our hearts to his divine love: And that with regard to thoſe whom he entruſts with the care of ſouls; this love cannot be better exerciſed, than by diligently *feeding* theſe *ſheep* of his, with the paſtures of life; and communicating to as many as they can, that love with which their own hearts are inflamed. After this paſſage, our Lord foretold to St. *Peter*, v. 18, 19. the martyrdom, *with which he was to glorify God:* and then bid him *follow him* (by walking in his footſteps, and by an imitation of his ſufferings and death.) And whereas *Peter* was deſirous to know, what ſhould become of his friend St. *John:* our Lord reſtrained his curioſity, ſignifying that it was nothing to him, if he would have him to *remain till he came*: but for thy part, *follow thou me.* Teaching us, to attend diligently to our

our own duty, and not to be curious about the concerns of others.

The Acts *of the Apoſtles.*

CHAP. ii. *v.* 37, &c. 'When they (*the Jews*) had heard theſe things (*the preaching of St.* Peter) they had compunction in their heart: and they ſaid to Peter what ſhall we do?--And Peter ſaid to them: Do penance (*repent, and turn from your ſins to God*) and be baptized every one of you, in the name of Jeſus Chriſt, for the remiſſion of your ſins: and you ſhall receive the gift of the Holy Ghoſt.--And with very many other words did he teſtify, and exhort them ſaying, ſave yourſelves from this perverſe generation.' O Chriſtians attend and do you alſo ſave yourſelves, from this crooked, this wicked generation, of the children of the world: the unhappy ſlaves of ſatan and ſin, amongſt whom you live: O flee from the midſt of this *Babylon*, in imitation of theſe firſt Chriſtians; of whom we here read. 'v. 41, &c. They that received his word were baptized: and there were added to them in that day about three thouſand ſouls. And they were continuing in the doctrin of the apoſtles (*diligently attending to their preaching*) and in the communion of the breaking of bread (*frequenting the bleſed ſacrament*) and in prayer. And fear came upon every ſoul: and many wonders and ſigns were done by the apoſtles--and all they that believed were together, and had all things common. They ſold their poſſeſſions and goods, and divided them to all, according as every man had need. And continuing daily with one accord in the temple, and breaking bread from houſe to houſe, they took their meat with gladneſs and ſingleneſs of heart, praiſing God.--And the Lord added daily to their ſociety ſuch as ſhould be ſaved.'

ſaved.' Such was the amiable character: ſuch was the charity and devotion; ſuch the diſintereſtedneſs of theſe firſt converts to Chriſtianity. O when ſhall we ſee the like innocent ſimplicity, the ſame concord and harmony of hearts, the ſame diſengagements of affection from the world, and all its cheating riches, and lying follies, reign again amongſt Chriſtians!

Chap. iv. *v.* 10, &c. 'Be it known to you all, and to all the people of Iſrael (*ſaid Peter ſtanding before the Council*) that by the name of our Lord Jeſus Chriſt of Nazareth, whom you crucified, whom God hath raiſed from the dead, even by him doth this man (*who was lame from his mother's womb*) ſtand here before you whole *and ſound.*—Neither is there ſalvation in any other. For there is no other name under heaven given to men whereby we muſt be ſaved.' And ſhall any that profeſs to believe in this name, by calling themſelves Chriſtians; promiſe ſalvation to ſuch as do not believe in Jeſus Chriſt? This would be an error indeed deſtructive of the very fundamentals of Chriſtianity. 'v. 32, &c. Now the multitude of theſe firſt believers had but one heart, and one ſoul: neither did any one ſay that ought of the things which he poſſeſſed was his own: but all things were common to them, and great grace was in them all.' O this golden age of the church! O this bleſed reign of heavenly charity!

Chap. v. *v.* 12, &c. 'By the hands of the apoſtles were many ſigns and wonders wrought among the people.—They brought forth the ſick into the ſtreets and laid them on beds and couches, that when Peter came, his ſhadow at the leaſt, might overſhadow any of them, and they might be delivered from their infirmities, &c.' See alſo the courage and conſtancy of the ſame St. Peter, when he, with the reſt of the apoſtles, was ſtanding before the council: and how when they were all ſcourged; 'v. 41. they went from the preſence of the council, rejoicing that they were

were accounted worthy to ſuffer reproach for the name of Jeſus.' See Chriſtians, the wonderful change the Holy Ghoſt had produced in their ſouls. O how happy are they who like theſe Saints rejoice in their ſufferings, in conſideration of the greater glory of God; for the love of God; and in conformity to the will of God. See in the two following chapters, the ordination, the zeal, and the martyrdom of St. *Stephen.*

Chap. vi. *v.* 2, &c. ' 'Tis not reaſon, *ſaid the Apoſtles,* that we ſhould leave the word of God, and ſerve tables. -- Look ye out among you ſeven men -- full of the Holy Ghoſt and of wiſdom, whom we may appoint over this buſineſs. But we will give ourſelves continualy to prayer and to the miniſtery of the world.' Hear ye paſtors of ſouls. The apoſtles would not ſuffer even the works of charity to take them off from their preaching the word of God: O how much leſs, ought any worldly employments or diverſions take you off from this eſſential duty of feeding the ſheep of Chriſt with the word of Chriſt? Their continual exerciſe was preaching and prayer. Ought not this to be alſo the continual exerciſe of all good paſtors?

Chap. viii. *v.* 51, &c. ' You ſtifneckt, and uncircumciſed in heart and in ears, *ſaid St. Stephen to the Jews,* you always reſiſt the Holy Ghoſt; as your fathers did, ſo do you alſo.' Chriſtians, beware of this pernicious evil, of obſtinately reſiſting the calls and graces of the Holy Ghoſt: leſt by imitating the Jews in their guilt, you fall under the like judgments of blindneſs and hardneſs of heart; which are the broad road to final impenitence, and eternal reprobation. v. 59. *Lord, lay not this ſin to their charge.* Was the dying prayer of this glorious martyr. O teach us, dear Lord, to imitate this his charity.

Chap. ix. *v.* 6. *Lord, what wilt thou have me to do?* Said Saul (when our Lord appeared to him on his

his way to *Damascus,)* giving himself up without reserve, to follow the call, and desiring to do in all things, what our Lord would have him to do. O let us often make the like prayer: and with the like spirit. ' *v.* 15, 16. This man is to me a vessel of election, to carry my name before the Gentiles, &c. For I will shew him how great things he must suffer for my name's sake.' Said the Lord to Ananias, concerning the convert *Saul.* Thus the favorites of heaven are caled and chosen to the greatest labors, and the greatest sufferings. See CHAP. x. the opening the gates of the church to the Gentiles (Cornelius and his friends) encouraged by heavenly visions, and the effusion of the Holy Ghost: And the further propagation of the faith amongst them. CHAP. xi, xiii, xiv, &c.

Chap. xiv. *v.* 21. Paul and Barnabas pasing thro' the cities, where they had preached the gospel, ' confirmed the souls of the disciples, exhorting them to continue in the faith: *teling them,* that through many tribulations, we must enter into the kingdom of God.' O how often is this truth inculcated? O welcome those tribulations, which are to open to us the gate of the kingdom of God!

Chap. xvii. v. 27, 28. ' God is not far from every one of us: For in him we live, and move and be.' O let us be always mindful of this truth.

Chap. xx. v. 18, &c. ' You know *(said St. Paul to the ancients of the church of Ephesus)* from the first day that I came into Asia, in what manner I have been with you for all the time; serving the Lord, with all humility, and with tears, and temptations *(tribulations.)* -- How I have kept back nothing that was profitable to you, but have preached it to you, and have taught you publicly, and from house to house: testifying both to Jews and Gentiles, penitence towards God, and faith in our Lord Jesus Christ

--Wherefore I take you to witneſs this day, that I am clear from the blood of you all. For I have not ſpared to declare to you, all the counſel of God. Take heed to yourſelves, and to the whole flock, wherein the Holy Ghoſt hath placed you biſhops to rule the church of God, which he hath purchaſed with his own blood.--Therefore watch, keeping in memory that for three years, I ceaſed not with tears to admoniſh every one of you night and day, &c' Great leſſons, from the words, and from the example of the apoſtle, to all that have the charge of ſouls of the diligence with which they ought to acquit themſelves of this charge. And a ſerious warning to them to remember what a dreadful account they ſhall have ro give of the blood of thoſe ſouls that periſh, for want of their preaching, inſtructions, or admonitions. Hear what the apoſtle adds with regard to that diſinteredneſs, which becomes the miniſters of Chriſt. ' *v.* 33, &c. I have not coveted any man's ſilver, or gold, or apparel. You yourſelves know, that for ſuch things as were neceſſary for me, and for them that are with me, theſe hands have furniſhed. I have ſhewed you all things, how that ſo laboring you ought to ſupport the weak: and to remember the word of the Lord Jeſus: how he ſaid: It is a more bleſed thing to give, rather than to receive.' O that we all were practicaly convinced of this!

The Epiſtle of St. *Paul to the* ROMANS.

CHAP. i. *v.* 8, 9, &c. ' I give thanks to my God, through Jeſus Chriſt, for you all *(the faithful at Rome,)* becauſe your faith is ſpoken of in the whole world, &c *(Mark the antiquity and purity*

rity of the Roman *faith)* God is my witneſs that without ceaſing, I make a commemoration of you always in my prayers. *(See paſtors, in what manner, by the example of the apoſtle, you ought to* pray without ceaſing *for your flocks.)* v. 16, 17. I am not aſhamed of the goſpel. For it is the power of God unto ſalvation, &c. For the juſtice of God is revealed therein from faith to faith: as it is writen: the juſt man liveth by faith.' (The goſpel preached by the apoſtle carried with it the *power of God*, touching and changing the hearts of men, *unto* their *ſalvation.* It ſet forth *the juſtice of God*, revealing and enforcing true holineſs of life and Chriſtian piety, built upon the foundation of faith, and particularly inſiſting upon a living and a lively faith.) ' v. 18. For the wrath of God is revealed from heaven, *ſaith the apoſtle*, againſt all ungodlineſs and injuſtice of thoſe men, that detain the truth of God in injuſtice.' He ſpeaks of the ancient philoſophers, who having arrived ſo far as to know the true God, by the contemplation of his works, nevertheleſs did not glorify him, nor ſerve him: but v. 21, 22, &c. *became vain in their thoughts*, puff'd up with ſelf conceit, and *profeſſing themſelves to be wiſe, they became fools:* ſo far as to *change the glory of the incorruptible God, into the likeneſs of the image of a corruptible man*, by giving divine honor to ſenſeleſs idols. In puniſhment of which their perverſity, and of the pride, of their hearts God withdrew his grace from them, in ſuch manner as to deliver them up to the moſt ſhameful paſſions of unnatural luſt, as the apoſtle here obſerves; beſides a black liſt of other crimes, of which theſe pretenders to wiſdom (as well as the reſt of the heathens,) were generaly guilty: ' being filed, *ſays St. Paul*, v. 29. with all iniquity, malice, fornication, covetouſneſs, envy, murder, contention, deceit, malignity, talebearers, detracters, hateful to God, contumelious, proud, haughty, inventers of evil things, diſobedient to parents,

rents, fooliſh, diſſolute, without affection, without fidelity, without mercy, who having known the juſtice of God, did not underſtand, that they who do ſuch things are worthy of death: and not only they that do them, but they alſo that conſent to them that do them.' If theſe and ſuch like evils were inexcuſable in the heathens, and if they were therefore worthy of death, even of the ſecond death of eternal damnation: what ſhall become of Chriſtians, who are ſo unhappy as to live in the habitual guilt of any of the like crimes; either commiting them themſelves, or conſenting to, or countenancing them, or being any ways acceſſary to them in others. O my ſoul, ſee thou take care of one at leaſt, by keeping at a diſtance from all theſe deadly ſins.

Chap. ii. *v.* 1, &c. 'Wherefore thou art inexcuſable, O man whoſoever thou art that judgeſt. For wherein thou judgeſt another, thou condemneſt thyſelf; for thou doſt the ſame things which thou judgeſt.' This ſentence ſtands out againſt all thoſe who are quickſighted in finding out, and ſevere in condemning the faults of their neighbours; whilſt they take no care to correct their own diſorders, 'v. 3, &c. And thinkeſt thou this O man, *ſays the apoſtle*, that judgeſt them, who do ſuch things, and doſt the ſame *(or worſe thyſelf,)* that thou ſhalt eſcape the judgment of God? Or deſpiſeſt thou the riches of his goodneſs, and patience and long ſuffering, *(who has born ſo long with thee in thy ſins; waiting all the while for thy repentance and converſion whilſt)* according to thy hardneſs, and impenitent heart, thou art treaſuring up to thyſelf wrath, againſt the day of wrath.' O keep us, dear Lord, from being ever ſo unhappy as to abuſe thy patience and goodneſs to our greater condemnation. 'v. 9, 10, &c. Tribulation and anguiſh upon every ſoul of man that worketh evil. -- But glory, and honor and peace to every one that worketh good. -- For there is no reſpect of perſons with

with God.' O it is true, that the workers of *evil* can never be happy even in this world: and the workers of *good* cannot be *unhappy*.

Chap. iii. *v.* 23, &c. 'All *(both Jews and gentiles,)* have ſined, and need the glory of God. Being juſtified freely by his grace, through the redemption that is in Jeſus Chriſt; whom God hath ſet forth to be a propitiation through faith in his blood, &c.' See here, my ſoul, that thy *juſtification*, by which thou waſt tranſlated from the ſtate of ſin to the ſtate of grace, and *from the power of ſatan to God*, was a free gift of the divine mercy and goodneſs, merited for thee by the blood of thy Redeemer: for which thou art bound to return him perpetual praiſe and love. And as amongſt the acts, by which his divine clemency diſpoſes the ſoul for the grace of juſtification, the firſt is *faith* in the death and paſſion of our Redeemer, which is the foundation of all the reſt (viz. of fear, of hope, of love and of repentance,) therefore does the Apoſtle more particularly attribute our juſtification to faith. And therefore that devotion which has for its object, the paſſion of the Son of God, is recommended as the beſt of devotions, as being moſt agreeable to God, and moſt profitable to Chriſtian ſouls.

Chap. v. *v.* 1, 2, &c. 'Therefore being *now* juſtified by faith, *we (who before were at war,)* have peace with God through Jeſus Chriſt. By whom alſo we have acceſs thro' faith into this grace wherein we ſtand *(at preſent)* and glory in the hope of *(arriving hereafter at)* the glory of the ſons of God. *(O let all praiſe and glory be given to him who is the author of all our good, and the giver of all good gifts!)* And not only ſo, but we glory alſo in tribulation, knowing that tribulation worketh patience; *and* patience tryal; and trial hope: and hope confoundeth not; becauſe the charity *(the love)* of God is poured abroad in our hearts, by the Holy Ghoſt, who is given to us.'

See my ſoul, into how much good thou mayſt be introduced by *tribulation*, through the gate of *patience* ' *v.* 8, &c. God commendeth his charity towards us, becauſe when as yet we were ſiners *(and enemies of God)* Chriſt died for us: much more therefore being now juſtified ſhall we be ſaved from wrath through him. For if when we were enemies, we were reconciled to God, by the death of his Son: much more being reconciled ſhall we be ſaved by his life. *(O what grounds of hope! O infinite charity!)* v. 12. Wherefore as by one man *(the firſt Adam, our father according to the fleſh)* ſin entered into this world, and by ſin death: and ſo death paſed upon all men, in whom all have ſined,' *viz.* in that original tranſgreſſion, which was *the ſin of the world* (John i. 29.) So in like manner, as the apoſtle abundantly declares, in this and many other places; by one man alſo, the ſecond Adam, who is our father according to the ſpirit; mercy, grace, life, and all other good things came down to us, for our eternal ſalvation. O bleſed be this our great deliverer! Hence the apoſtle concludes ' v. 20. 21. *that* where ſin abounded, grace hath abounded more: that as ſin hath reigned unto death, ſo alſo grace might reign, by juſtice unto everlaſting life, thro' Jeſus Chriſt our Lord.' O when ſhall this bleſed reign of grace put a final end to the unhappy reign of ſin!

Chap. vi. *v.* 2, &c. ' How ſhall we that are dead to ſin *(as all Chriſtians ought to be, in conſequence of their baptiſm)* live any longer therein. Know you not that all we who are baptized in Chriſt Jeſus, are baptized in his death. For we are buried together with him by baptiſm unto death: that as Chriſt is riſen from the dead -- ſo we alſo may walk in newneſs of life. -- Knowing this that our old man *(of ſin, and of that unhappy corruption, which we have inherited from Adam)* is crucified with him, that the body of ſin may be deſtroyed, and that we may ſerve ſin no longer.

longer.--Knowing alſo that Chriſt riſing again from the dead, dieth now no more, death ſhall no more have dominion over him--ſo do you alſo reckon yourſelves to be dead to ſin, but alive to God in Chriſt Jeſus our Lord. Let not ſin therefore reign in your mortal body, ſo as to obey the luſts thereof, &c.' O how happy ſhall we be if we imitate the death and reſurrection of Chriſt, in ſuch manner as to die to ſin, and riſe with him to a new life, which henceforward may know no death! For *the wages of ſin is death: but the grace of God everlaſting life in Chriſt Jeſus our Lord.*

Chap. viii. *v.* 1. *There is now no condemnation to them that are in Chriſt Jeſus, who walk not according to the fleſh* (by conſenting to the diſorderly motions of paſſion or luſt; of which the apoſtle had complained in the foregoing chapter: for though theſe by a figure of ſpeech are caled *ſin*; inaſmuch as they come from original ſin; and draw to ſin, if not reſiſted: yet where there is no degree of conſent, they neither bring along with them the proper guilt of ſin, nor the *condemnation* which follows this guilt.) v. 6, &c. *The wiſdom of the fleſh* (by which the mind is ſet upon the things of the fleſh) *is death: but the wiſdom of the ſpirit* (by which the mind is ſet upon the things of the ſpirit) *is life and peace.* 'For the wiſdom of the fleſh is an enemy to God: for it is not ſubject to the law of God.--And they who are in the fleſh *(the unmortified followers of the fleſh)* cannot pleaſe God. But you are not in the fleſh, but in the ſpirit, if ſo be that the Spirit of God dwell in you. Now if any man have not the Spirit of Chriſt, he is none of his.' O dear Lord let this heavenly Spirit always dwell in us: Let us live by this ſpirit: let us walk by this Spirit, and by this Spirit let us ever mortify the deeds of the fleſh; and we ſhall be ſure to live for ever. 'v. 12, &c. Therefore brethren we are debtors, not to the fleſh *(our mortal enemy)* to live after the fleſh: For

if

if you live after the fleſh, you ſhall die (*you ſhall periſh eternaly*) but if by the ſpirit you mortify the deeds of the fleſh, you ſhall live (*for ever.*) For whoſoever are led by the Spirit of God, they are the Sons of God. -- And if ſons, heirs alſo, heirs indeed of God and joint-heirs with Chriſt: Yet ſo if we ſuffer with him (*mark this condition*) that we may be alſo glorified with him. For I reckon that the ſufferings of this preſent time, are not worthy to he compared with the glory to come, that ſhall be revealed in us, &c. (*Attend my ſoul to theſe great truths.*) v. 26. The Spirit alſo helpeth our infirmity. For we know not what we ſhould pray for, as we ought, but the Spirit himſelf aſketh for us with unſpeakable groanings (*by inſpiring us, teaching us, and aſſiſting us to pray.*) v. 28, &c. We know that to them that love God, all things work together unto good. -- For whom he foreknew, he alſo preordained to be made conformable to the image of his Son (*in their lives, and in their ſufferings*) that he might be the firſt-born amongſt many brethren. -- What ſhall we then ſay to theſe things? If God be for us who is againſt us? He that ſpared not even his own Son, but delivered him up for us all; how hath he not alſo with him given us all things? &c.' See here, my ſoul, what preſſing motives thou haſt to give glory to thy God, all thy life long, and for all eternity: and to cry out with the apoſtle. ' v. 35, &c. Who then ſhall ſeparate us from the love of Chriſt? Shall tribulation? Or diſtreſs? -- Or perſecution? Or the ſword? -- In all theſe things we overcome, becauſe of him that hath loved us. For I am ſure that neither death nor life -- nor things preſent nor things to come -- nor any creature whatſoever ſhall be able to ſeparate us from the love of God, which is in Jeſus Chriſt our Lord.' O Chriſtians that theſe theſe were always our diſpoſitions!

Chap.

Chap. xi. v. 20, &c. *Thou ſtandeſt by faith* (the apoſtle ſpeaks to the converts amongſt the Gentiles, who had been engrafted into the ſtock, inſtead of the Jews, who had been cut off) *be not high-minded, but fear.* 'For if God hath not ſpared the natural branches, leſt perhaps alſo he ſpare not thee. See then the goodneſs and ſeverity of God: towards them indeed that are falen, the ſeverity; but towards thee the goodneſs of God, if thou abide in goodneſs, otherwiſe thou alſo ſhalt be cut off. And they alſo if they abide not in unbelief, ſhall be grafted in, &c.' (See here ye *juſt*, who by grace are *grafted* in Chriſt, and at preſent *ſtand by faith*, that you are not to be *high-minded*, or conceited of your being ſecured, by your *believing yourſelves juſtified*, from the danger of being *cut off*, and periſhing to eternity: And therefore the apoſtle would have you to fear; leſt you ſhould fall from the grace and *goodneſs of God*; and experience the *ſeverity* of his judgments. O how much then are they to be pitied, who inſtead of embracing and cultivating this humble fear, recommended by St. Paul, make it a point of conſcience to exclude all *fear* from the *juſtified* Chriſtian. Alas! how ſadly are theſe new ſectaries falen both from the belief and the practice of the Saints! 'v. 33, &c. O the depth of the riches, of the wiſdom, and of the knowledge of God! How incomprehenſible are his judgments: and how unſearchable are his ways? For who hath known the mind of the Lord? Or who hath been his counſelor? Or who hath firſt given to him, and recompence ſhall be made him? For of him, and by him and in him, are all things: to him be glory for ever. *Amen.*' O my ſoul, ſee thou always fear and love this great God: but dive not into his judgments: nor pretend to know his ſecrets: only *labor with all thy power to make thy election ſure, by fervor in faith and good works,* (2 Peter i. 10.) *and to work out thy ſalvation with fear and trembling.* Philip. ii. 12.

Chap.

Chap. xii. v. 1, 2, &c. 'I beſeech you brethren by the mercy of God (*O the moſt endearing motive!*) that you preſent your bodies a living ſacrifice (*by wholy dedicating them to the ſervice of God*) holy, pleaſing to God. And be not conformed to this World; but be ye reformed in the newneſs of your mind: that you may prove, what is the good, and the acceptable, and the perfect will of God (*and make this the rule of your lives and actions*)-- not to be more wiſe than it behoveth to be wiſe (*by ſelf-conceit and preſumption*) but to be wiſe unto ſobriety, &c. Let love be without diſſimulation. Hating that which is evil, cleaving to that which is good. Loving one another with brotherly love; in honor preventing one another. In carefulneſs not ſlothful; In ſpirit fervent: ſerving the Lord, rejoicing in hope: patient in tribulation: inſtant in prayer. Communicating to the neceſſities of the Saints: purſuing hoſpitality. Bleſs them that perſecute you: bleſs, and curſe not. Rejoice with them that rejoice; weep with them that weep. Be of one mind one towards another. Mind not high things but condeſcend to the humble (*or to things that are low.*) Be not wiſe in your own conceits. Render to no man evil for evil: Provide things good, not only in the ſight of God, but alſo in the ſight of all men. If it be poſſible, as much as is in you, have peace with all men. Not revenging yourſelves, my dearly beloved--for it is written. Revenge is mine, and I will repay, ſaith the Lord. But if thy enemy be hungry, give him to eat, &c. Be not overcome by evil, but overcome evil by good.' Lord teach us in practice all theſe excelent leſſons, of Chriſtian morality.

Chap. xiii. v. 1, &c. 'Let every ſoul be ſubject to higher powers: for there is no power but from God: and thoſe that are, are ordained of God. Therefore he that reſiſteth the power, reſiſteth the ordinance of God: and they that reſiſt purchaſe to themſelves

themſelves damnation. (Hear, Chriſtian ſouls, and ſubmit yourſelves to *higher powers*, and to all that have authority over you from God. To obey your lawful ſuperiors, both in church and in ſtate, is an indiſpenſible duty; 'tis a fundamental point of Chriſtian morality.) v. 5. 6. &c. Wherefore be ſubject of neceſſity, not only for (*fear of their*) wrath, but for conſcience ſake. --- Render to all men their dues. Tribute to whom tribute is due: cuſtom to whom cuſtom: fear to whom fear: honor to whom honor. Owe no man any thing, but to love one another. For he that loveth his neighbour hath fulfiled the law.---The love of our neighbour worketh on evil. Love therefore is the fulfilling of the law. (O bleſed charity? O how much is this great duty of loving one another inculcated in the word of God.) v. 11. &c. It is now the hour for us to ariſe (*to awake*) from ſleep: For now our ſalvation is nearer than when we firſt believed. The night (*of this life is far ſpent*) is paſed; and the day is at hand. Let us therefore caſt off the works of darkneſs, and put on the armor of light. Let us walk honeſtly, (*decently*) as in the day, not in reveling and drunkeneſs, not in chambering and impurities; not in ſtrife and envy: But put ye on the Lord Jeſus Chriſt, and make no proviſion for the fleſh in its luſts.' The reading of theſe lines at once determined *St. Auſtin*, to renounce for ever the world, the fleſh, and the devil; and to dedicate himſelf eternaly to divine love, O that it might produce ſome ſuch like effects in all readers!

Cnap. xiv. v. 4, &c. 'Who art thou that judgeſt the ſervant of another, (even of the great God, who is the maſter of us all, and to whom all judgment belongs.) 'Tis to his own Lord he ſtands, or falls: and he ſhall ſtand; for God is able to make him ſtand. None of us liveth to himſelf; and no one dieth to himſelf. For whether we live, we live

unto

unto the Lord; or whether we die, we die unto the Lord. Therefore whether we live, or whether we die, we are the Lords. (*O that all Chriſtians had this way of thinking!*) For to this end Chriſt died, and roſe again, that he might be Lord both of the dead and of the living. But thou, why judgeſt thou thy brother? or thou, why doſt thou deſpiſe thy brother? For we ſhall all ſtand before the judgment ſeat of Chriſt,---and every one of us ſhall render an account to God for himſelf: Let not then our good (*our chriſtian liberty*) be evil ſpoken of. For the kingdom of God is not meat and drink: but juſtice and peace, and joy in the Holy Ghoſt, (*is to make our ſouls happy.*) Therefore let us follow after the things that are of peace: and keep the things that are of edification one towards another, &c.' Happy they who always follow in practice theſe great leſſons of prudence and charity!

Chap. xv. *v.* 1, &c. 'We that are ſtronger ought to bear the infirmities of the weak: and not *to ſeek* to pleaſe ourſelves. Let every one of you pleaſe his neighbour unto good, to edification. For Chriſt did not pleaſe himſelf, &c. v. 4. The things that are writen, are writen for our inſtruction: that thro' patience, and the comfort of the ſcriptures, we may have hope. Now the God of patience and of comfort grant you to be of one mind one towards another, --- that with one mind, and with one mouth you may glorify God, &c. Wherefore receive (*and ſupport*) one another, as Chriſt has received you.' O teach us, Lord this mutual charity and perfect unanimity.

Chap. xvi. v. 17, 18, &c. 'I beſeech you, brethren, to mark them, who make diſſenſions and offences (*ſchiſms and hereſies*) contrary to the doctrin which you have learnt (*the faith firſt delivered to the ſaints,*) and to avoid them. For they that are ſuch, ſerve not Chriſt our Lord: but their own belly (*their ſenſual*

ſenſual appetite, their carnal inclinations, their pride and vain glory, or their worldly lucre,) and by pleaſing ſpeeches, and good words, ſeduce the hearts of the innocent.' A neceſſary warning at all times is this againſt falſe teachers and ſeducers; who may be eaſily known by theſe marks, given by the apoſtle; of *making diſſenſions*, in the church, and drawing away unwary Chriſtians, from their ordinary paſtors, the ſucceſſors of the apoſtles, to follow their novelties, and new raiſed communions; of cauſing diſturbances, *offences* and ſcandals amongſt chriſtian people, by teaching *doctrins contrary to what they had learnt* from the church: of *ſerving not Chriſt our Lord*, in ſincerity, humility, poverty of ſpirit, meekneſs, obedience and charity; but rather ſerving and ſeeking themſelves ever intent on their own honor, pleaſure, or worldly gain; and by *pleaſing ſpeeches*, inſinuating themſelves into the favor and affection of many, to gain them over to their party, for their worldly ends. Chriſtians, *beware* of theſe *falſe prophets: by their fruits you ſhall know them.* St. Matthew vii. 15, 16.

The Firſt Epiſtle to the CORINTHIANS.

CHAP. i. *v.* 18, 19, &c. 'The word of the croſs *(of Chriſt: the preaching of a crucified God)* to them indeed that periſh, is fooliſhneſs: but to them that are ſaved, that is to us, it is the power of God. For it is writen: *I will deſtroy the wiſdom of the wiſe, &c.* Hath not God made fooliſh the wiſdom of this world? For ſeeing that in *(Chriſt who is)* the wiſdom of God, the world by its wiſdom knew not God; it pleaſed God by the fooliſhneſs *(as the*

world eſteems it) of our preaching, to ſave them that believe. For both the Jews require ſigns, and the Greeks ſeek after wiſdom: But we preach Chriſt crucified, to the Jews indeed a ſtumbling block, and to the Gentiles fooliſhneſs: but to them that are caled both Jews and Greeks, Chriſt the power of God, and the wiſdom of God. v. 27, &c. The fooliſh things of the world hath God choſen, that he may confound the wiſe: and the weak things of the world hath God choſen, that he may confound the ſtrong: and the baſe things of the world, and the things that are contemptible, hath God choſen, and the things that are not, that he might bring to nought the things that are: that no fleſh ſhould glory in his ſight. But of him are you in Chriſt Jeſus, who of God is made unto us wiſdom, and juſtice and ſanctification, and redemption, that as it is written, he that glorieth may glory in the Lord.' O the wonders of the wiſdom, and of the power of God, in bringing about the converſion of the world, and the eſtabliſhment of Chriſt's kingdom upon earth, by ways ſo oppoſit to worldly pride, and to all the maxims of fleſh and blood! O my ſoul, learn thou to be ever little and humble, and conformable to the croſs of Chriſt; if thou deſireſt that God ſhould do great things by thee, or for thee.

Chap. ii. *v.* 1, &c. 'And I, brethren, when I came among you, came not in loftineſs of ſpeech, or of (*human*) wiſdom,--For I judged not myſelf to know any thing among you but Jeſus Chriſt, and him crucified. (*O give me, Lord, this bleſed knowledge; and let me be ignorant of all things elſe!*) And I was with you in weakneſs and in fear, &c. And my ſpeech and my preaching was not in the perſuaſive words of human wiſdom; but in ſhewing of the ſpirit and of power. That your faith might not ſtand on the wiſdom of men, but on the power of God. Howbeit, we ſpeak wiſdom among the perfect; yet not the

wiſdom

wiſdom of this world, neither of the princes (*the rulers*) of this world, who come to nought. But we ſpeak the wiſdom of God in a myſtery which none of the princes of this world knew; for if they had known it, they would never have crucified the Lord of glory.' *But as it is written that,* eye hath not ſeen, nor ear heard, neither hath it entered into the heart of man what things God hath prepared for them that love him. O give us, dear Lord, this true wiſdom, and we ſhall be wiſe indeed.

Chap. iii. *v.* 16, &c. 'Know you not, that you are the temple of God, and that the Spirit of God dweleth in you. Now if any man violate the temple of God, him will God deſtroy. For the temple of God is holy; which you are. Let no man deceive himſelf: if any man among you ſeem to be wiſe in this world. Let him become (*what the world will call*) a fool, that he may be wiſe *indeed*, For the wiſdom of this world is fooliſhneſs with God.' O how happy then, how truly *wiſe* are they, whom the world eſteems fools; becauſe they deſpiſe and condemn the *lying follies* of this deluded and deluding world!

Chap. iv. *v.* 1, 2, &c. 'Let a man ſo account of us (*paſtors and teachers*) as of the miniſters of Chriſt and the diſpenſers (*the ſtewards*) of the myſteries (*and ſacraments*) of Chriſt. (*O the ſublime office and caling*) Here now it is required among the diſpenſers, that a man be found faithful! But to me it is a very ſmall thing to be judged (*and condemned*) by you, or by man's day, -- For I am not conſcious to myſelf of any thing: yet am I not hereby juſtified. For he that judgeth is the Lord. Therefore judge not before the time; until the Lord come, who both will bring to light the hiden things of darkneſs; and will make manifeſt the counſels of hearts; and then ſhall every man have his praiſe from God.' In the mean time let no man glory in his own gifts; or the talents of his

teachers. ‘ For who diſtinguiſheth thee, *ſays the Apoſtle*, v. 7. Or what haſt thou, that thou haſt not received! And if thou haſt received, why doſt thou glory, as if thou hadſt not received it?’ O Chriſtians learn from hence, neither raſhly to judge, or condemn the miniſters of Chriſt; nor yet to take occaſion from their learning or eloquence, or any other excellencies, of vain glorious contentions or diſſenſions about them. For theſe were the faults which the Apoſtle here reprehends in the Corinthians.

Chap. v. *v.* 6, 7, &c. ‘ Know you not that a little leaven corrupteth the whole lump. Purge away the old leaven, that you may be a new paſte, as you are unleavened. For Chriſt is ſacrificed to be our paſch, (*our paſchal lamb, on whom we are to feed*) Therefore let us feaſt (*on him*) not with the old leaven, nor with the leaven of malice and wickedneſs; but with the unleavened bread of ſincerity and truth.’ Yes, Chriſtians, theſe are the diſpoſitions, with which we ought to approach to our great paſſover.

Chap. vi. v. 9, &c. ‘ Know you not that the unjuſt ſhall not poſſeſs the kingdom of God! Do not err, (*do not deceive yourſelves*) neither fornicators, nor idolaters, nor adulterers, &c. (*nor ſuch as defile themſelves or others with unnatural luſt,*) nor thieves, nor covetous, nor drunkards, nor railers, nor extortioners ſhall poſſeſs the kingdom of God.’ O no, the portion of all theſe is in the pit, burning with fire and brimſtone, which is the ſecond death. Let not then any of theſe abominations be found in the inheritance of the Lord. ‘ v. 19, 20. Know you not Chriſtians, that your *bodies* are the temples of the Holy Ghoſt, who is in you, whom you have from God; (*ſee then you defile them not with luſt.*) And you are not your own, for you are bought (*you have been purchaſed by the Son* of God,) with a great price. Glorify *then*, and bear (*carry*) God in your bodies.

Chap.

Chap. vii. Contains great leſſons, both for the married, and for the unmarried. To them that are married, the Apoſtle inculcates the divine precept, of not departing from one another; and of rendering to one another the due benevolence, of the marriage debt. To the unmarried, he recommends the great advantages, of continuing in the ſtate of celibacy or virginity; more eſpecialy becauſe it enables Chriſtians *to attend upon* the ſervice of *the Lord without impediment*, and without having their hearts divided, and diſtracted by worldly ſolicitudes. 'v. 29, &c. This therefore I ſay, brethren, the time is ſhort: it remaineth that they alſo who have wives, be, as if they had none: and they that weep as if they wept not: and they that rejoice as if they rejoiced not: and they that buy as if they poſſeſſed not: and they that uſe this world, as if they uſed it not: for the faſhion of this world paſeth away. But I would have you to be without ſolicitude. He that is without a wife, is ſolicitous for the things that belong to the Lord; how he may pleaſe God. But he that is with a wife, is ſolicitous for the things of the world; how he may pleaſe his wife, and he is divided. *How ſtrongly does this doctrin plead for the celibacy of the clergy? ſo alſo* the unmarried woman and the virgin thinketh on the things of the Lord, that ſhe may be holy both in body and in ſpirit: But ſhe that is married thinketh on the things of the world, how ſhe may pleaſe her huſband, v. 38. &c Therefore he that giveth his virgin in marriage doth well, and he that giveth her not, doth better. A woman is bound by the law, *of marriage* as long as her huſband liveth: but if her huſband die ſhe is at liberty, to marry to whom ſhe will, only in the Lord *in the communion of the church of chriſt*. But more bleſed ſhall ſhe be, if ſhe ſo remain *unmarried* according to my counſel: and I think that I alſo have *in giving this counſel the direction of* the Spirit of God.' Such are the dictates of the

Holy Ghoſt, with regard to a married, and a ſingle life.

Chap. viii. *v.* 1, 2, &c. *Knowledge puſeth up* (them that are ſelf-conceited; and who build upon their own lights or talents) *but charity edifieth,* (not ſeeking to be eſteemed or praiſed for learning and knowledge; but rather to ſay, and to do at all times ſuch things as are moſt for the edification of ones neighbours.) *And if any man think that he knoweth any thing* (ſo as to be puſed up with the conceit of his own knowledge.) *he hath not yet known* (either God or himſelf) *as he ought to know.* 'But if any man love God, the ſame is known by him.' O give me, dear Lord, this happy knowledge, the ſcience of the Saints! v. 9. *But take heed leſt perhaps your liberty* (which you take of eating meats offered to idols, upon an opinion you have of your knowledge,) *become a ſtumbling block,* (a ſcandal) *to the weak.* v. 11. *And through thy knowledge the weak brother ſhould periſh for whom Chriſt died,* (who died for all.) v. 13. *Wherefore if eating meat* (however lawful in itſelf ſhould) *ſcandalize my brother* (by being an occaſion of his faling into ſin,) *I will never eat fleſh, leſt I ſhould ſcandalize my brother.* Chriſtians ſee with what diligence you ought to avoid the dreadful evil of giving ſcandal to the weak: and thereby occaſioning them to loſe their ſouls.

Chap. ix. v. 19, &c. 'Whereas I was free as to all, I made myſelf the ſervant of all, *ſays the Apoſtle,* that I might gain the more *(ſouls to God.)* And I became---all things to all men, that I might ſave all. And I do all things for the Goſpel's ſake, that I may be made partaker thereof. (See here, ye miniſters of Chriſt, a glorious example of a diſintereſted zeal and charity for ſouls, ſet before you by St. *Paul,* for your imitation. Now hear what follows. v. 24. &c. Know you not that they that run in the race all indeed run, but one *(only)* receiveth the prize? Run

Run ye ſo, that you may obtain it. And every one that ſtriveth for the maſtery (*in the public games,*) refraineth himſelf from all things, (*from all intemperance and luſt,*) and they indeed *do it*, that they may receive a corruptible crown, but we (*muſt do it*) for an incorruptible one. I therefore ſo run, not as at an uncertainty, (not at random, but with my eye always fixed upon the prize, and preſing forward towards it, with all my might.) I ſo fight, not as one beating the air: but I chaſtiſe my own body, and bring it into ſubjection, leſt perhaps after having preached to others, I myſelf ſhould become a caſt away.' Chriſtians, let us all learn to follow this great example; and labor with the Apoſtle to work out our ſalvation, with fear, with diligence, and with humility.

Chap. x. v. 12, &c. 'Let him that thinketh himſelf to ſtand, take heed leſt he fall.---God is faithful, who will not ſuffer you to be tempted above your ſtrength: but will make (*in your favor*) *when the* temptation *ſhall come upon you, the iſſue happy*, that you may be able *to eſcape, or to* bear with it. v. 31, &c. Therefore whether you eat, or drink, or whatſoever elſe you do, do all to the glory of God. Give no offence to any, as I alſo (*ſeek to*) pleaſe all men in all things; not ſeeking that which is profitable to myſelf, but to many; that they may be ſaved.' (O how happy are they who after this manner in all occaſions, and above all things, ſeek the glory of God, and the ſalvation of ſouls!

Chap. xiii. v. 1, 2, &c. 'If I ſpeak with the tongues of men and of Angels, and have not charity, I am become as a ſounding braſs, or a tinkling cymbal. And if I ſhould have prophecy, and ſhould know all myſteries, and all knowledge: and if I ſhould have all faith, ſo that I could remove mountains, and have not charity, I am nothing. And if I ſhould diſtribute all my goods to feed the poor; and

and if I ſhould deliver my body to be burned, and have not charity, it profiteth me nothing.' O my ſoul, dread thou then the loſs of charity, above all other loſes, and above all other evils. None of the gifts of God, not even his moſt miraculous graces, can ever bring thee to God, if charity be wanting: faith itſelf, and all other virtues are dead without charity. But where charity comes, ſhe brings along with her the whole train of other virtues. *v.* 4, &c. 'Charity is patient, ſhe is kind, (*bountiful and benevolent*) charity envieth not, dealeth not perverſely: is not puſed up (*but humble*) is not ambitious, is not ſelfiſh; is not eaſily provoked to anger; thinketh no evil (*is not jealous or ſuſpicious*) rejoiceth not in iniquity (*in any evil or harm of another*) but rejoiceth with the truth (*in all that is good and right*) charity beareth all things, believeth all things, hopeth all things, endureth all things, &c.' My ſoul, doſt thou find all theſe fruits in thee? If ſo, all is well. If not, thou haſt reaſon to fear a want of charity: And what muſt become of thee, if charity be wanting to thee?

Chap. xiv. *v.* 34, 35, &c. 'Let women keep ſilence in the churches: for it is not permited to them to ſpeak, &c. For it is a ſhame for a Woman to ſpeak in the church.---If any man ſeem to be a prophet, or ſpiritual (*endowed with the gifts of the holy Spirit*) let him know the things that I write to you, that they are the commandments of the Lord. But if any man know not, he ſhall not be known (*nor acknowledged by the Lord.*) v. 40. Let all things be done decently and according to order.' By this doctrin of an inſpired Apoſtle, it is demonſtrated, that the Spirit which moves women to preach in any church or congregation, is not the Spirit of God.

The

The ſecond Epiſtle to the CORINTHIANS.

CHAP. i. *v.* 3, 4, &c. 'Bleſed be the God and Father of our Lord Jeſus Chriſt, the Father of all mercies, and the God of all comfort: who comforteth us in all our tribulation; that we alſo may be able to comfort them, who are in all diſtreſs ---For as the ſufferings of Chriſt abound in us; ſo alſo through Chriſt doth our comfort abound.---That our hope for you may be ſtedfaſt; knowing that as you are partakers of the ſufferings, ſo ſhall you be alſo of the conſolation.' (O bleſed indeed be that infinite goodneſs of our God, who thus ſeaſons with his heavenly comforts, the light and momentary croſſes and afflictions of his faithful ſervants!) v. 22, 23. Who alſo hath *confirmed us in Chriſt*; and hath *anointed us*, (with the ſweet unction of his grace) who *hath ſealed us*; *and given us the pledge of* his *Spirit in our hearts* (by the ſacrament of *confirmation*.)

Chap. iii. v. 4, 5. 'We have confidence thro' Chriſt, towards God: not that we are ſufficient to think any thing of ourſelves, as of ourſelves; but our ſufficiency is from God.' O in him indeed we can do all things: but without him we can do nothing!

Chap. iv. v. 1, 2, &c. 'Therefore ſeeing we have this miniſtration (this glorious miniſtery of the New Teſtament) according as we have obtained mercy (that is by the free gift of the mercy of God) we faint not. But we renounce the hiden things of diſhoneſty (the diſgraceful methods ſuggeſted by an artful ſelf-ſeeking, or by the love of worldly lucre) not walking in craftineſs, nor adulterating the word of

of God; but by manifeſtation of the truth, commending ourſelves to every man's conſcience, in the ſight of God.' (O ſuch ought all preachers to be! Perfectly diſintereſted; and ſeeking nothing but purely God; and the ſalvation of ſouls; and manifeſting by their whole conduct the truth of theſe diſpoſitions.) v. 3, &c. *And if our goſpel be alſo hid,* (if notwithſtanding the ſincerity and truth of our preaching, many chooſe to remain in their infidelity, and in their vices: 'tis not our fault, but their own) it is hid to them that are loſt, in whom the God of this world (the love of the world and its luſts) hath blinded their minds---that the light of the goſpel of the glory of Chriſt---ſhould not ſhine unto them. For we preach not up ourſelves, but Jeſus Chriſt our Lord: and ourſelves your ſervants through Jeſus. For God who commanded (*in the firſt creation*) the light to ſhine forth out of darkneſs; hath ſhined forth in our hearts; to give (*out, through our miniſtery*) the light of the knowledge of the glory of God, in the face of Chriſt Jeſus. But we have this treaſure in earthen veſſels (being encompaſſed with infirmity in theſe mortal bodies) that the excelency may be of the power of God, and not of us.---Always bearing about in our body the mortification of Jeſus, that the life alſo of Jeſus may be made manifeſt in our bodies.---Knowing that he who raiſed up Jeſus, will raiſe up us alſo, with Jeſus, and place us with you. ---For which cauſe we faint not (under our tribulations) but though our outward man (this mortal body) is corrupted (daily decays) yet the inward man is renewed *(gains new vigor)* day by day. For that which is at preſent momentary and light of our tribulation worketh for us above meaſure exceedingly an eternal weight of glory: while we look not at the things which are ſeen (*in this world*) but at the things which are not ſeen. For the things which are ſeen are temporal; but the things which are not ſeen are eternal.'

ternal.' O my ſoul, that we had always the ſame way of thinking, as had this bleſed Apoſtle!

Chap. v. *v.* 1, 2, &c. 'We know if our earthly houſe of this habitation (*in the body*) be diſſolved *by death*) that we have a building of God, a houſe not made with hands eternal in heaven. For in this alſo we groan (in the midſt of the labors and ſorrows of our mortal pilgrimage) deſiring to be cloathed upon with our habitation that is from heaven---that. That which is mortal may be ſwallowed up by life. Now he that maketh us for this very thing, is God, who hath given us the pledge of the Spirit. Therefore having always confidence knowing that while we are in the body, we are abſent from the Lord: for we walk by faith, and not by ſight: we are confident I ſay and have a good will, to be abſent rather from the body, and to be preſent with the Lord. And therefore we labor, whether abſent, or preſent to pleaſe him.' (See my ſoul, if theſe be thy ſentiments, and thy diſpoſitions.) *For we muſt all* (after our departure from the body) be manifeſted before the judgment ſeat of Chriſt, that every one may receive the proper things of the body (the reward or puniſhment, for what he hath done, whilſt in the body) according as he hath done, whether good or evil. (Sweet Jeſus, do thou prepare us for this great appearance!) *v.* 14. &c. The charity of Chriſt preſeth us (*as the Apoſtle goes on*) judging this, that if one died for all, then all were dead. And Chriſt died for all: that they alſo who live, may not now live to themſelves, but to him, who died for them. and roſe again. (O the preſing motive to give ourſelves up without reſerve, to divine love, *viz.* the *charity of Chriſt* for us, in dying to deliver us from eternal death, and to bring us to eternal life.) *v.* 17, &c. If then any be in Chriſt (*let him be*) a new creature: the old things are paſed away: behold all things are made new (*through Chriſt*)---For God indeed was in Chriſt reconciling the

the world to himſelf---and he hath placed in us (*the apoſtles and paſtors of the church*) the word of reconciliation. For Chriſt therefore we are embaſſadors, God as it were exhorting by us: for Chriſt, we beſeech you, be ye reconciled to God. (*O let us hearken to theſe embaſſadors of heaven!*) Him, that knew no ſin, for us he hath made (*a victim for*) ſin; that we might be made the juſtice of God in him. O bleſed be his goodneſs for ever!

Chap. vi. *v.* 1, 2, &c. 'We exhort you, that you receive not the grace of God in vain. For he ſaith: In an accepted time, I have heard thee; and in the day of ſalvation I have helped thee. Behold now is the acceptable time: behold now is the day of ſalvation. (O Chriſtians, embrace this preſent acceptable time, by a due correſpondence with grace, leſt hereafter there ſhould be no more time for you, &c.) Bear not the yoke together with unbelievers (by marrying with them.) For what participation hath juſtice with injuſtice? Or what fellowſhip hath light with darkneſs? Or what part hath the faithful with the unbeliever? And what agreement hath the temple of God with idols? For you are the temple of the living God; as God ſaith: I will dwell in them; and I will walk among them; and I will be their God; and they ſhall be my people. Wherefore go out from among them, and be ye ſeparate; *ſaith the Lord:* and touch not the unclean thing: And I will receive you; and I will be a Father to you, and you ſhall be my ſons, and my daughters, ſaith the Lord almighty. O teach us Lord ever to walk worthy of ſuch a Father.

Chap. vii. *v.* 1, &c. 'Having therefore theſe promiſes (of God's dweling with us, and in us, and making us his children, and his temples) let us cleanſe ourſelves, dearly beloved, from every defilement of the fleſh, and of the ſpirit (*that is to ſay, from all both carnal and ſpiritual ſins*) perfecting holineſs in the

the fear of God.' (i. e. Accompliſhing, with the fear of God, a perfect purity and ſanctity, becoming the children and temples of the living God.) 'v. 8, &c. Although I made you ſorrowful by my former epiſtle. -- Now I am glad: not becauſe you were made ſorrowful; but becauſe you were made ſorrowful unto penitence. For you were made ſorrowful according to God, &c. Now the ſorrow that is according to God, worketh penitence, ſtedfaſt unto ſalvation: but the ſorrow of the world worketh death.' O keep us Lord from this worldly ſadneſs, which has no good in it, but brings on death: but give us always that penitential ſorrow, which waſhes away our ſins, and brings us to thee.

Chap. viii. v. 1, &c. 'Now we make known to you brethren, the grace of God that hath been given in the churches of Macedonia: That in much experience of tribulation they have had abundance of joy, and their very deep poverty hath abounded unto the riches of their ſimplicity' (that is of their ſincere bounty, and charity.) Joy in tribulation, and liberality in giving alms, under the experience of great poverty, were ſignal graces indeed, which God had beſtowed on the Chriſtians of Macedonia: which the Apoſtle here commemorates, in order to ſtir up the Corinthians, who were richer, to contribute more largely to the relief of the poor Chriſtians of Judea. Which he alſo preſes, by the following conſideration 'v. 9. You know the grace of our Lord Jeſus Chriſt, that being rich, became poor, for your ſakes; that through his poverty, you might be rich.' He adds:

Chap. ix. v. 6, &c. 'Now this I ſay: he who ſoweth ſparingly, ſhall alſo reap ſparingly: and he who ſoweth in bleſings (*by more plentiful alms*) ſhall alſo reap of bleſings (*in a more plentiful reward.*) Every one as he hath determined in his heart, not with ſadneſs (*grudging what he gives*) or of neceſſity *by*

conſtraint. For God loveth a chearful giver. And And God is able to make all grace abound in you; that ye always having all-ſufficiency in all things, may abound unto every good work: as it is writen.' He hath diſperſed abroad, he hath given to the poor; his juſtice remaineth for ever. See here Chriſtians the excelent fruits of alms, redounding both to the ſpiritual and temporal good of the alms-giver: according to what the Apoſtle adds.' ' v. 10. He that miniſtreth ſeed to the ſower, will both give you bread to eat, and will multiply your ſeed, and increaſe the growth of the fruits of your juſtice: that being enriched in all things, you may abound unto all *ſincere* bountifulneſs *and charity.*

Chap. x. v. 3, &c. ' Though we walk in the fleſh, we do not war according to the fleſh. For the weapons of our warfare are not carnal, but mighty in God, unto the puling down of *(all oppoſit)* fortifications, deſtroying counſels *(of the malignant)* and every height, that exalteth itſelf againſt the knowledge of God; and bringing into captivity every underſtanding unto the obedience of Chriſt, and having in readineſs *(both the power and the means)* to revenge all diſobedience.' Such is the authority our Lord has been pleaſed to impart to the chief paſtors of his church: See, my ſoul thou ever ſubmit to it. ' v. 17, 18. He that glorieth, let him glory in the Lord. For not he who commendeth himſelf is approved, but he whom God commendeth.' Ah! how vain will it be to be commended by ourſelves; and by all the world beſides, if we are condemned by God.

Chap. xii. v. 7, 8, &c. ' Leſt the greatneſs of the revelations ſhould lift me up *(ſhould puff me up with pride; in order to keep me humble)* there was given me a ſting of my fleſh, an angel of ſatan to buffet me. For which thing thrice I beſought the Lord, that it might depart from me: and he ſaid to me, my grace is ſufficient for thee: for power is made

made perfect in infirmity.' Virtue is advanced, and perfected, under humiliations and afflictions, which give us a ſenſe of our own weakneſs, and of our abſolute dependance on God's grace, and oblige us to fling ourſelves upon him. ' v. 9, &c. Gladly therefore will I glory in my infirmities, tnat the power of Chriſt (*and of his grace*) may dwell in me (*and be glorified in me.*) Therefore I take pleaſure in my infirmities, in reproaches in neceſſities, in perſecutions, in diſtreſſes for Chriſt's ſake.' *For when I am weak* (under theſe humiliations and tribulations) *then am I powerful* (by being the more ſtrongly ſupported and exalted by the grace of Chriſt.) v. 14. *I ſeek not the things that are yours* (your mony or your worldly ſubſtance) *but yourſelves*, (that is, the welfare and ſalvation of your ſouls.) ' v. 15. And I moſt gladly will ſpend, and be ſpent myſelf for your ſouls: although loving you more, I be loved leſs by you.' See here the Apoſtles charity, worthy of the imitation of all paſtors of ſouls.

The Epiſtle to the GALATIANS.

CHAP. ii. v. 19, &c. ' I through the law (*of life in Chriſt*) am dead to the old law, that I may live to God; with Chriſt I am nailed to the croſs. And I live, now not I; but Chriſt liveth in me. And that I live now in the fleſh: I live in the faith of the Son of God, who hath loved me, and delivered himſelf for me.' My ſoul, are theſe thy diſpoſitions? How happy ſhould we be if we could with truth ſay all that the Apoſtle has here ſaid!

Chap. iii. v. 26, &c. ' You are all the children of God by faith, in Chriſt Jeſus. For as many of you as have been baptized in Chriſt, have put on

Chriſt.' O child of God, who haſt put on Chriſt, ſee thou ſhew forth in thy life, the life of Chriſt.

Chap. v. v. 1. ' Stand faſt, and be not held again under the yoke of bondage. v. 6. For in Chriſt Jeſus neither circumciſion availeth any thing, nor uncircumciſion: but faith that worketh by charity.' See here what kind of faith is to bring us to God: not a barren ſpeculative belief; nor a preſumptuous aſſurance of of our juſtification and ſalvation: but a faith *that worketh*; that is fruitful in all good works: and a *faith that worketh by charity*; that is by the love of God above all things; and by the love of our neighbours, as of ourſelves. ' v. 13, &c. You brethren, have been caled unto liberty: only make not *(your chriſtian)* liberty an occaſion to ſerve the fleſh: but by charity of the ſpirit ſerve one another. For all the law is fulfiled in one word: *Thou ſhalt love thy neighbour as thyſelf.* But if you bite and devour one another: take heed you be not conſumed one by another!' Chriſtians, lay up in your hearts this leſſon of mutual charity, which is ſo often inculcated by the Spirit of God. ' v. 16, &c. I ſay then walk in the Spirit, *(and according to the dictates of the Spirit)* and you ſhall not fulfil the deſires of the fleſh. For the fleſh luſteth againſt the Spirit, &c. For theſe *(two, the fleſh and the ſpirit)* are contrary to one another, &c. Now the works of the fleſh are manifeſt which are fornication *(and all other kinds of ſins of)* uncleaneſs, and immodeſty; luxury, idolatry, witchcraft, enmities, contentions, --ſects *(that is to ſay, hereſies and ſchiſms)* envies, murders, drunkeneſs, revelings, and ſuch like: of the which I foretel you, as I have foretold to you: that they who do ſuch things ſhall not obtain the Kingdom of God.' O keep us dear Lord, from all theſe dreadful evils, which have ſent ſo many millions to the bottomleſs pit! ' v. 22, &c. But the fruit of the Spirit is charity, joy, peace, patience, &c. againſt ſuch there is

no

no law. And they that are Chriſt's, have crucified their fleſh with the vices and concupiſcences *thereof.*' O how happy are they who are thus perfectly mortified! Their portion ſhall be love, joy, and peace. But O *If we* would indeed (v. 25, 26.) *live in and by the Spirit* (the principle of grace and virtue) *let us walk in the Spirit* (let our whole life and converſation be agreeable to the Spirit) *let us not be deſirous of vain glory* (a capital enemy of a ſpiritual life, and let us keep off from all her unhappy of-ſpring, eſpecialy from) provoking one another, and envying one another.

Chap. vi. v. 1, 2, &c. *Brethren, if a man ſhould be overtaken in any fault, you who are ſpiritual, inſtruct ſuch a one* (puting him in mind of his duty; but let it be) *in the ſpirit of meekneſs* (and humility) *conſidering thyſelf* (and thy own great frailty) *leſt thou alſo be tempted* (and given up, in puniſhment of thy pride and uncharitableneſs, into the ſame or greater faults.) *Bear ye* therefore *one another's burthens: and ſo you ſhall fulfil the law of Chriſt,* (his favorite precepts of mutual charity, meekneſs, and humility.) *For if any man think himſelf to be ſomething* (and thereupon deſpiſe his neighbour, or prefer himſelf before him) *whereas* indeed *he is nothing, he deceiveth himſelf But let every one prove* and look to *his own work* (and ſee how wretched his own performances are; and not take occaſion of prefering himſelf to others, by having his eyes open to their faults, and ſhut to his own.) -- *For every one ſhall bear his own burden,* (and have enough to do to anſwer for himſelf.) 'And let him that is inſtructed in the word, communicate with him that inſtructeth him *(by making him partaker with him)* in all good things. Be not deceived: God is not *to be* mocked. For what things a man ſhall ſow, thoſe alſo ſhall he reap. For he that ſoweth in his fleſh *(by gratifying his ſinful inclinations)* of the fleſh alſo ſhall reap corruption *(the juſt puniſhment*

of his ſins both in time and eternity.) But he that ſoweth in the ſpirit, of the ſpirit ſhall reap life everlaſting And in doing good let us not fail (*or faint*) for in due time we ſhall reap not failing. Therefore, whilſt we have time, let us work good to all men; but eſpecially to thoſe who are of the houſhold of the faith.' O let us all attend to, and follow in the practice of our lives all theſe heavenly leſſons. Happy we, if we could alſo from our hearts ſay with the Apoſtle: 'v. 14, &c. God forbid that I ſhould glory, ſave in the croſs of our Lord Jeſus Chriſt: by whom the world is crucified to me, and I to the world. For in Chriſt Jeſus neither circumciſion availeth any thing, nor uncircumciſion, but a new creature' (i. e. that we ſhould become new creatures, by puting off the old man of corruption and ſin; and puting on the new man Jeſus Chriſt.) *And whoſoever ſhall follow this rule* (of becoming *new creatures*) *peace* (and all happineſs ſhall be) *on them, and mercy* (for they indeed are) ---- the Iſrael of God, (the true people of the Lord.)

The Epiſtle to the EPHESIANS.

AFTER that the Apoſtle had ſet forth, in the three firſt Chapters of this Epiſtle, the wonders of God, in the incarnation of his God for our redemption; and the incomprehenſible bleſings we have received through him; who is our head, and the ſource of all our good. He proceeds to lay down in the three laſt chapters, excelent leſſons of Chriſtian morality.

Chap. iv. *v.* 1. 2, &c. 'I therefore a priſoner in the Lord, (*being at this time in bands for Chriſt,*) beſeech you that you walk worthy of the vocation in which you are caled, (*worthy of the caling and dignity*

nity of Chriſtians,) with all humility, and mildneſs, with patience, ſupporting one another in charity, (for theſe are the favorite virtues of Chriſt: and walking in them is walking worthy of your caling,) careful to keep *(and maintain with all other Chriſtians,)* the unity of the ſpirit *(of concord, and brotherly-love,)* in the bond of peace. (To which unity and concord, all kind of motives invite you, ſeeing you are all in Chriſt,) one body, and one ſpirit: all caled in one hope of your caling, (to a hapy comunion together in eternal glory: and in the mean time, having all of you,) one Lord, one faith, and one baptiſm.---But to every one of us is given grace according to the meaſure of the giving of Chriſt, (from whom is all our ſtore: and who by his Spirit, whom he has ſent to his church; has plentifuly provided for all our ſpiritual neceſſities,) and he has given ſome apoſtles, and ſome prophets,- -and other ſome paſtors and teachers for the perfecting of the ſaints, *(for the bringing on the faithful to the perfection of ſanctity.)* Till we all meet, *(by the help of their miniſtry)* into the unity of faith, and of the knowledge of the Son of God, unto a perfect man, that henceforth we be no more children toſed to and fro, and carried about with every wind of doctrin, by the wickedneſs of men, and cuning craftineſs, by which they lie in wait to deceive: but doing the truth in charity, we may in all things grow up in him who is the head, even Chriſt.' O what obligations have we to this Lord of ours, who has thus provided for our ſecurity againſt being impoſed upon by the ſleights of *heretics*, and for the maintaining us always in *unity* and *truth*, by giving us a ſucceſſion of *paſtors* and *teachers*, divinely commiſſioned, and divinely aſſiſted, to continue with us for ever! Here the obedient and humble Chriſtian reſts ſecure; under guides, with whom Chriſt remains for ever: whilſt the proud and ſelf-conceited, who refuſe to ſubmit their private judgment

judgment to this divine authority are toſed to and fro with every puff of wind, and at length miſerably ſhipwreck'd upon this rock. *v.* 17, &c. This then I ſay, and teſtify in the Lord; that henceforth you walk not, as the Gentiles walk, in the vanity of their mind, who deſpairing, *(having no hope of a life to come.)* have given themſelves up to laſciviouſneſs, to the working of all uncleaneſs.---But you have been taught, as the truth is in Jeſus, to put off the old man, who is corrupted, and to put on the new man &c. Wherefore puting away lying, ſpeak ye the truth. Be angry, and ſin not. Let not the ſun go down upon your anger. Give no place to the devil. ---Let no evil ſpeech proceed from your mouth, but that which is good to the edification of faith, that it may miniſter grace to the hearers.---Let all bitterneſs, and anger, and indignation and clamor, and blaſphemy be put away from you, with all malice. And be ye kind one to another, merciful, forgiving one another, even as God hath forgiven you in Chriſt.' Therefore, as the Apoſtle proceeds.

Chap. v. 1, 2, &c. 'Be ye followers of God as his deareſt children; and walk in love, as Chriſt hath loved us, and hath delivered himſelf for us. (O! that we were worthy followers of this moſt loving Father! O that amongſt all theſe excelent virtues recommended by St. Paul in this Epiſtle, our hearts were particularly penetrated with the pure and bright flames of divine love! But as for the black and ſtinking fire of carnal love, and its unhappy of-ſpring; the Apoſtle would have Chriſtians to conceive that horror for all ſuch crimes, that they ſhould never be heard of, or *ſo much as named amongſt them, as becometh Saints: nor obſcenity, nor fooliſh talking* (in the way of looſe jeſts, &c.) Ading, *v.* 5. that the unclean and covetous perſons, (which is a ſerving of idols,) have no inheritance in the kingdom of Chriſt and of God. Hence, v. 6, &c. Let no man deceive you, *faith be* with

with vain words, (pretending to extenuate the guilt of theſe ſins of impurity.) for *'tis becauſe of theſe things*, (which are ſo odious to the God of purity,) that his wrath cometh upon the children of unbelief (the infidels; and has executed ſo many dreadful judgments upon them.) Be ye not therefore partakers with them, (leſt as your guilt would be far more heinous than theirs, your puniſhment ſhould alſo be far more grievous,) For you were heretofore darkneſs but now light in the Lord, walk ye as children of the light, in all goodneſs, and juſtice, and truth. Proving what is well pleaſing to God, &c. Wherefore he ſaith; Riſe (*awake*) thou that ſleepeſt; and ariſe from the dead, and Chriſt ſhall enlighten thee. (O let us all obey theſe ſummons! Let us be glad to open our eyes to this bleſed light! Unhappy are they who ſtill ſleep on in death; and will not come to the light of life.) *v.* 15, &c. See therefore brethren, how you walk circumſpectly, (during this your mortal pilgrimage, in the midſt of enemies, and of dangers on all ſides of you,) not as unwiſe, but as wiſe, (*ever attentive to ſecure the main chance*,) redeeming the time, (by making the beſt uſe you can of your precious time; and reſcuing it from the ſervitude of vanity and ſin,) for the days of your mortality are ſhort and evil. Wherefore become not unwiſe, but underſtanding what is the will of God, (and conforming to it, for this is the wiſdom of a Chriſtian.) And ſeek not a falſe happineſs, in gratifying your ſenſuality, with *wine* and *luxury*: but if you deſire to know by experience, what is true pleaſure: ſeek to be filed with the Holy Spirit: (and entertain yourſelves with him in your interior by) pſalms and hymns, and ſpiritual canticles; making melody in your hearts to the Lord: and giving thanks always, for all things, in the name of our Lord Jeſus Chriſt,---being ſubject (*ſubmiting*) to one another in the fear of Chriſt. (O! this is indeed the true way to happineſs and peace. In

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the mean time, take care you forget not your relative duties. Therefore,) *v.* 22, &c. Let wives be ſubject to their huſbands, as to the Lord, becauſe the huſband is the head of the wife: as Chriſt is the head of the church. He is the Saviour of his body. Therefore as the church is ſubject to Chriſt, ſo alſo let wives be to their huſbands in all things. Huſbands, love your wives, as Chriſt alſo loved the church: and delivered himſelf up for it: that he might ſanctify it, cleanſing it by the laver of water (*in baptiſm,*) in the word of life: that he might preſent it to himſelf, a glorious church, &c. So alſo ought men to love their wives, as their own bodies, ---as alſo Chriſt doth the Church.' O what could more ſtrongly recommend to married people, their mutual duties one to another, than the great example of Chriſt and the Church: the more becauſe Chriſtian matrimony, as the Apoſtle here intimates, is raiſed to the dignity of a *ſacrament*; as being a ſacred and myſterious ſign, of the perpetual and indiſſoluble union, which is between Chriſt and the Church. *v.* 31 32. For this cauſe ſhall a man leave his father and his mother, and ſhall ſtick cloſe to his wife, and they ſhall be two in one fleſh. This is a great ſacrament, but I ſpeak in Chriſt and in the Church.

Chap. vi. *v.* 1, 4, &c. Children obey your parents in the Lord.---And you fathers, provoke not your children to anger: but bring them up in the diſcipline and correction of the Lord: Servants be obedient to them that are your lords, (*your maſters or miſtreſſes,*) according to the fleſh, --- in the ſimplicity (*ſincerity*) of your heart, as to Chriſt: not ſerving to the eye, as it were pleaſing men; but as the ſervants of Chriſt, [*refering your ſervice to him,*] and doing the will of God from the heart; ſerving with a good will, as to the Lord, and not to men: knowing that whatſoever good thing any man ſhall do, [*the reward of*] the ſame he ſhall receive from the Lord

Lord, whether he be bond or free. And you maſters do the ſame things to them; forbearing threatnings: knowing that the Lord both of them and of you is in heaven: and there is no reſpect of perſons with him: [*O let us always remember this!*] v, 10, &c. Finaly, brethren, be ſtrengthened in the Lord, &c. [wholy confiding in him, and not truſting at all in yourſelves Put ye on the whole armor of God, that you may be able to reſiſt [*and overthrow the Enemy*] in the evil day [*the time of temptation,*] and to ſtand in all things perfect. Stand ye therefore, having your loins girt about with truth, [with an upright and ſincere intention and reſolution to reſtrain your paſſions and luſts,] and having on the breaſt-plates of juſtice, (by a diligent application of your ſouls to acquire all Chriſtan virtues,) and your feet ſhod with the preparation of the goſpel of peace, (by turning your affections, which are as it were the *feet* of the ſoul, with a perfect *readineſs* to follow the goſpel, the only way to true *peace*) In all things taking the ſhield of faith, (by a lively ſenſe and firm belief of the great truths of religion,) with which you may be able to extinguiſh all the fiery darts of the moſt wicked one, (which can never reach a heart, covered and fenced in on all ſides with divine truths.) *And take unto you the helmet of ſalvation* (by protecting your head, as it were with God, by a perpetual adheſion to him, and an invincible confidence in him,) and the ſword of the ſpirit, which is the word (*and truths*) of God. By all prayer and ſupplication, praying at all times in the ſpirit: and in the ſame watching with all inſtance &c.' See my ſoul, how much we muſt be in earneſt in all our ſpiritual duties, and with what inſtance and fervor we muſt pray, if we would ſecure to ourſelves the victory over all our enemies, and the eternal ſalvation of our ſouls.

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The Epiſtle to the PHILIPPIANS.

CHAP. i. v. 21, 22. *To me, to live is Chriſt,* (he is my life,) *and to die,* (that I may go to him) *is gain* (yea the greateſt gain: yet) *if to live in the fleſh,* (ſtill longer ſhould be ſet before me,) *this would be to me the fruit of labor,* (by furniſhing me with the occaſion of bringing forth more *fruit,* by my *labors* and preaching, in the converſion of ſouls, and therefore) *what to chooſe I know not*: 'but I am ſtraitened between two: having (*on the one hand*) a deſire to be diſolved, (*ſet looſe from the priſon of the body,*) and to be with Chriſt, a thing by far the better (*for me,*) but (*on the other hand,*) to abide ſtill in the fleſh is needful for you.' See here, a Saint, indeed content to forego for a time all the joys of heaven, that he may labor the longer upon earth for the ſalvation of the ſouls of his neighbours.

Chap. ii. v. 1, 2, &c. If you have *any bowels of commiſeration* (for me in my labors and ſufferings,) *fulfil you my joy,* (by walking as becomes good and perfect Chriſtians: I aſk nothing elſe of you.) 'Be *ye all* of one mind, having the ſame charity, agreeing in ſentiment. Let nothing be done through contention, nor by vain glory: but in humility let each eſteem others better than themſelves. Each one not conſidering the things that are his own, (*his own private intereſt or ſatisfaction,*) but thoſe that are other men's. For let this mind be in you, which was alſo in Chriſt Jeſus, who being in the form of God, (*the nature of God.*) *and therefore* thinking it no robery, his being equal with God, [*to give you an example of humility,*] emptied himſelf, [*made himſelf as of no account,*]

account,] taking the form of a ſervant, [*the ſervile nature of man,*] being made in the likeneſs of men, and in habit found as a man: He humbled himſelf becoming obedient unto death, even to the death of the croſs.' [O the great pattern of humility, the Son of God upon a croſs! O the great pattern of obedience O teach us, Lord, theſe two great leſſons; to be ever little and humble; and rather to die than not obey.] v. 9, &c. Wherefore God alſo hath exalted him; and hath given him a name, which is above all names: that in the name of Jeſus every knee ſhould bow,---and every tongue ſhould confeſs, that the Lord Jeſus Chriſt is in the glory of God the Father. Wherefore, my dearly beloved, as you have always obeyed,---with fear and trembling, work out your ſalvation. [*Mark this againſt the preſumptuous aſſurance of new ſectaries*] v. 14. &c. And do ye all things without murmurings and demurings: that you may be blameleſs and ſincere children of God without reproof, in the midſt of a crooked and perverſe generation: among whom you ſhine, as lights in the world, holding forth the word of life.' O that all Chriſtians were ſuch ſhining and burning lights!

Chap. iii. v. 9, 10, &c. 'I count all things to be but loſs for the excelent knowledge of Jeſus Chriſt my Lord: for whom I have ſuffered the loſs of all things, and count them but as dung that I may gain Chriſt.---That I may know him, and the power of his reſurrection, and the fellowſhip of his ſufferings: being made conformable to his death: if by any means I may attain to the reſurrection, which is from the dead. Not as though I had already attained, or were already perfect: *but* I follow after, &c. Forgeting the things that are behind, and ſtretching forth myſelf to thoſe that are before, I preſs towards the mark, to the prize of the high caling of God in Chriſt Jeſus. Let us therefore as many as are perfect be thus minded.' [Yes, Chriſtians, and let us that are

imperfect aſpire after this perfection; of counting all things but as dung, in compariſon with the knowledge and love of Jeſus Chriſt crucified; of giving up our neareſt and deareſt affections for him; and of ever preſing forward with all our might towards him.] v. 17, &c. *Be followers of me brethren,* [imitate me in all this,] *and obſerve them who ſo walk as you have our model,* [thoſe happy Chriſtians who copy out in their lives the virtues of their Apoſtle.] *For* [alas!] *many walk, of whom I told you often, and now tell you with tears, that they are enemies of the croſs of Chriſt* [by flying from all ſelf-denial and mortification, and ever indulging their ſenſual appetite,] *whoſe end is deſtruction,* [even a miſerable eternity,] *whoſe God is their belly,* [by loving their carnal pleaſures better than God,] *whoſe glory is in their ſhame,* [ſeeking honor from thoſe very things, which they ought to be aſhamed of,] *who mind earthly things,* [whoſe thoughts and hearts are quite taken up with this wretched earth,] *But our converſation is in heaven,* &c. [Happy thoſe Chriſtians, who can ſay this with truth! O happy they whoſe thoughts and hearts are ſet at liberty from the bonds of all diſorderly affections to the earth; and are continualy carried up towards heaven, and heavenly things! O my ſoul, when ſhall we be ſo happy!

Chap. iv. v. 4, 5, &c. *Rejoice in the Lord always* [with a pure and holy joy, not like the vain joy of the world grounded upon empty toys, but grounded in the love of God, and a good conſcience.] *Again I ſay, rejoice. Let your modeſty* [in your whole comportment, and in all your words and works,] *be known* [ſo as to ſhine forth with edification] *to all men.* For *the Lord is nigh* [ever preſent and witneſs of all your thoughts, words, and works.] *Be nothing ſolicitous* [fly then all anxious cares, and place your confidence in God] and *in every thing* [in every neceſſity corporal or ſpiritual] *let your requeſts be made known*

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to God, by prayer and ſupplication; with thankſgiving [for all his paſt benefits: for this is a duty you muſt not forget, if you would receive new favors.] And may *the peace of God, which ſurpaſſeth all underſtanding,* [that true peace of the interior, which is never given to the wicked] *keep* [fill poſſeſs and preſerve both] *your hearts and your minds in Chriſt Jeſus*: [O may it be ever ſo with us.] *I have learn'd,* ſays the apoſtle, v. 11, 12, &c. *in whatſoever ſtate I am, to be content therewith. I know both how to be brought low* [how to bear poverty and diſtreſs] *and I know how to abound* [how to behave in plenty and abundance.] --*I can do all things in him who ſtrengtheneth me.* Let thy grace, O Lord, ever ſtrengthen me and enable me to be always in the like diſpoſitions.

The Epiſtle to the COLOSSIANS.

CHAP. iii. v. 2, &c. 'If you be riſen with Chriſt *(as all good chriſtians ought to be)* ſeek the things that are above, where Chriſt is ſiting at the right hand of God: mind the things that are above; not the things that are on the earth.' O 'tis in heaven our treaſure is, if we truly love Chriſt; let our heart then be always with him. 'For you are dead *(to ſin and the world)* and your life is hid with Chriſt in God. When Chriſt ſhall appear, who is your life: then ſhall you alſo appear with him in glory.' O when ſhall we be ſo happy! In the mean time let us give ear to the apoſtle admoniſhing us, v. 5, &c. 'to mortify therefore our members, which are upon the earth; *by removing far from us all ſins of* uncleaneſs and luſt, all evil concupiſcence, and covetouſneſs; which *he ſays,* is the ſervice of idols; viz. by fixing the Chriſtian's heart, upon the idol of his worldly intereſt. 'v. 8, &c. Put ye alſo away

ſays he, anger, indignation, malice, blaſphemy, *(curſing)* and filthy ſpeech out of your mouth. Lye not one to another: ſtriping yourſelves of the old man with his deeds, and puting on the new, &c. v. 12, 13, &c. Put ye on therefore as the elect of God, holy and beloved, the bowels of mercy, benignity, humility, modeſty, patience; bearing with one another, and forgiving one another, if any have a complaint againſt another: even as the Lord hath forgiven you, ſo do you alſo. But above all theſe things have charity, which is the bond of perfection. And let the peace of Chriſt rejoice [*reign and triumph*] in your hearts, wherein alſo you are caled, in one body: and be thankful. Let the word of Chriſt dwell in you abundantly, in all wiſdom, teaching and admoniſhing one another, in pſalms, hymns, and ſpiritual canticles, ſinging in grace in your hearts to God.' (O! that theſe ſpiritual canticles were more, both in the hearts, and in the mouths of Chriſtians than they uſualy are. They might contribute not a little to ſanctify their converſation; and to the encreaſe of devotion and religion:) v. 18, &c. *Wives be ſubject to your huſbands*, &c. as in the Epiſtle to the Epheſians, CHAP. v, and vi.

Chap. iv. v. 2. 'Be inſtant in prayer (by fervor and perſeverance) watching in it with thankſgiving. v. 5. Walk with wiſdom towards them that are without: redeeming the time, &c. O let theſe great leſſons be laid up in every Chriſtian's heart!

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The Firſt Epiſtle to the THESSALONIANS.

CHAP. iv. v, 1, &c. 'Brethren, we pray and beſeech you in the Lord Jeſus, that as you have received of us, how you ought to walk, and to pleaſe God, ſo alſo you would walk that you may abound the more (*daily advancing in virtue and grace.* v. 3. For this is the will of God your ſanctification (*that you ſhould be ſanctified; that is, ſhould be holy and pure.*) That every one of you ſhould know how to poſſeſs his veſſel (*his body*) in ſanctification (*purity from all ſins of uncleaneſs*) and honor; not in the paſſion of luſt, like the Gentiles, that know not God: and that no man over-reach, nor deceive his brother in buſineſs: becauſe the Lord is the avenger of all ſuch things: as we have told you before, and have teſtified. For God hath not caled us to uncleaneſs, but to holineſs---who alſo hath given his Holy Spirit in us.' O keep us always dear Lord, *pure* and *holy* to thee; and let not the demon of uncleaneſs come near thy holy temple to defile it.

Chap. v. *v.* 5, &c. 'You (*Chriſtians*) are children of light, and children of the day: we are not of night and darkneſs. Therefore let us not ſleep, as others no, but let us watch, and be ſober----having on the breaſt-plate of faith and charity, and for a helmet the hope of ſalvation. For God hath not appointed us to wrath, but to the purchaſing of ſalvation by our Lord Jeſus Chriſt, who died for us: that whether we wake or ſleep, we may live together with him. v. 14, &c. We beſeech you brethren, rebuke the unquiet (*ſuch as are diſorderly and cauſe diſturbances*) comfort the feeble minded, ſupport the

weak, be patient towards all men. See that none render evil for evil to any man: but ever follow that which is good towards each other, and towards all men. Always rejoice. Pray without ceaſing. In all things give thanks: For this is the will of God, in Chriſt Jeſus, concerning you all.---Hold that which is good: from all appearance of evil refrain yourſelves.' It was the living up to theſe excelent rules that made the primitive Chriſtians perfect. O let us alſo aim at the like perfection by conforming our lives to theſe great leſſons.

The ſecond Epiſtle to the THESSALONIANS.

CHAP. ii. *v.* 14. 'Brethren, ſtand faſt, and hold the traditions, which you have learned, whether by word, or by our epiſtle. O here is the Chriſtians true rule of faith and life. The doctrin of the Apoſtles, whether delivered in writing or by word of mouth: ſtand by this rule my ſoul, and live.

Chap. iii. *v.* 3, &c. 'God is faithful (*to his promiſes*) who will ſtrengthen you, and keep you from evil.---And may the Lord direct your hearts in the charity (*and love*) of God, and in the patience of Chriſt.' O keep us Lord, from the evil of ſin: and do thou teach us to love thee and to be patient under thy hand: and we ſhall not fail to live for ever; as thou haſt promiſed.

The

The firſt Epiſtle to TIMOTHY.

CHAP. i. *v.* 15, &c. 'A faithful ſaying, and worthy of all acceptation. (*O moſt ſweet indeed to the palate of the ſoul!*) That Chriſt Jeſus came into the world to ſave ſinners. Now to the King of ages (*the Eternal, the ſource of all goodneſs and mercy*) immortal, inviſible the only God, be honor and glory for ever and ever. *Amen.* Join thou my ſoul, with the Apoſtle, and with all the church of heaven and earth in this doxology.

Chap. ii. *v.* 1, &c. 'I deſire therefore firſt of all, that ſupplications, prayers, interceſſions, and thankſgivings be made (*by Chriſtians*) for all men: for kings, and for all that are in high ſtation, (*though unbelievers*) that we may lead (*under them*) a quiet and a peaceable life, in all godlineſs and purity. For this (*ſame praying for all men*) is good and acceptable in the ſight of God, our Saviour, who wileth all men to be ſaved; and to come to the knowledge of the truth. For there is one God, and one Mediator (*of redemption*) of God and men the man Chriſt Jeſus: who gave himſelf a redemption for all men. (*O bleſed be his mercy for ever!*) I will therefore that men pray in every place, lifting up pure hands (*not defiled with ſin*) without anger and ſtrife. In like manner women alſo in decent apparel; adorning themſelves with modeſty and ſobriety, and not with broidered hair, or gold, or pearls, or coſtly attire; but as it becometh women, profeſſing (*Chriſtian*) godlineſs, with good works.' O that all Chriſtian ladies had their hearts much more ſet on theſe ornaments, which make their immortal ſouls agreeable in the eyes of God and his Angels; than on thoſe empty toys which only ſerve to gratify their pride and vanity;

nity; and to ſet off their wretched carcaſes, which in a very ſhort time muſt be the food of worms

Chap. iii. The Apoſtle teaches, what kind of men ought to be admited into the clergy: from which he would have all thoſe to be excluded, who have been married more than once; or have been *the huſbands of* more than *one wife* (which law has been inviolably obſerved by the church ever ſince) and furthermore requires, *v.* 2, &c. that *biſhops* (under which name *prieſts* alſo are comprized) ſhould be blameleſs, ſober, prudent, of good behaviour, given to hoſpitality, teachers (*that is inſtructors and preachers*) not given to wine, no ſtrikers, but modeſt, not quarrelſom, not covetous---not neophytes *(young converts lately received into the church,)* leſt being puſed up with pride, they ſhould fall into the judgment of the devil. *That* deacons *alſo (or inferior miniſters) ſhould be* chaſt, not double tongued, not given to much wine, not greedy of filthy lucre: *but* holding the myſtery of the faith in a pure conſcience; *and ſo after being* proved *admited to* miniſter, having no crime. *v.* 14, 15. Theſe things I write to thee, *ſays the Apoſtle*, that thou mayſt know how thou oughteſt to behave thyſelf in the houſe of God, which is the church of the living God, the pillar and ground *(or ſtrong foundation)* of the truth. O glory be to the living God, who has thus mercifuly provided for our ſecurity if we will but hear and obey his church, by eſtabliſhing it upon the *rock* of truth, and making it *the pillar and ground of the truth!*

Chap. iv. After foreteling by the Spirit, *v.* 1, 2, &c. the hereſies of the *Gnoſtics*, the *Marcionites*, the *Encratites*, and the *Manicheans* (who for many ages diſturbed the church of God) condemning *marriage* as the work of the devil, and forbiding the uſe of all kind of meat, as pretending that all fleſh was from an *evil principle*, and not the creature of God: he admoniſhes *Timothy*, and in him all paſtors

v.

v. 12, &c: To be an example of the faithful, in word, in converſation (*ever ſeeking to edify them*) in charity, in faith, in chaſtity---to give atendance to reading, to exhortation and to doctrin.---To meditate on theſe things; to be wholy in theſe things: that his profiting might be manifeſt to all. *And then concludes:* *v.* 16. Take heed to thyſelf, and to doctrin (*teaching and preaching to thy flock*) be earneſt in them (*in both thoſe points, the care of thyſelf and of thy people.*) For in doing this, thou ſhalt both ſave thyſelf, and them that hear thee.

Chap. v. *v.* 3, &c. 'Honor (*and aſſiſt*) widows that are widows indeed (*poor and deſtitute in worldly ſubſtance, but not in grace and virtue.*) But if any widow have children or grand-children, let her learn firſt to govern her own houſe, and to make a return of duty to her parents: for this is acceptable before God. But ſhe that is a widow indeed and deſolate, let her truſt in God, and continue in ſupplications and prayers night and day, (*conſecrating her widowhood to devotion.*) For *the widow* that liveth in pleaſures [*inſtead of devotion and penance, giving herſelf up to a life of ſenſual and worldly delights*] is dead while ſhe is living. But if any man have not care of his own, and eſpecialy of thoſe of his houſhold, he hath denied the faith, and is worſe than an infidel. (*O that all parents, maſters and other ſuperiors, would ever remember this indiſpenſible duty!*) *v.* 9, &c. Let a widow be choſen [*for the ſervice of the church, according to the ancient diſciplin*] not under three-ſcore years of age, who hath been the wife of one huſband; well reported of for her good works, &c. But the younger widows avoid [*admit them not to the ſervice of the church, nor to the vow anexed to it.*] For when they have grown wanton in Chriſt (*forſaking his ſervice, and that of his church to which they had engaged themſelves*) they will marry: having damnation becauſe they have made void their firſt

faith:

faith: by which they had engaged themſelves by vow to God.

Chap. vi. *v.* 1, 2, &c. 'Whoſoever are ſervants under the yoke, (*of bondage*) let them count their (*unbelieving*) maſters worthy of all honor: leſt the name of the Lord and his doctrin be blaſphemed. But they that have believing maſters, let them not deſpiſe them, becauſe they are *their* brethren: but ſerve them the rather, becauſe they are faithful and beloved, who are partakers of the benefit (*of* vocation *to the true faith.*) *v.* 6, &c. Godlineſs with contentment is great gain. For we brought nothing into this world; and certainly we can carry nothing out. But having food, and wherewith to be covered, with theſe we are (*or ought to be*) content. For they that *want* to become rich, fall into temptation, and into the ſnare of the devil, and into many unprofitable and hurtful deſires, which drown men indeſtruction and perdition. For covetouſneſs (*the love of mony*) is the root of all evils: which ſome deſiring have (even loſt their religion for the ſake of the worldly intereſt, and turning their back upon God and his church, have) ered from the faith, and have entangled themſelves in many ſorrows (*the juſt puniſhment of their apoſtaſy.*) But thou O man of God (*O Chriſtian prieſt*) fly theſe things (*beware of the love of mony and all its dreadful conſequences*) and follow after juſtice, godlineſs, faith, charity, patience, meekneſs; fight the good fight of faith, lay hold on eternal life, whereunto thou art caled.---I charge thee before God,-- that thou keep the commandment without ſpot, blameleſs, unto the coming of our Lord Jeſus Chriſt *v*, 17, &c. Charge the rich of this world not to be high-minded, nor to truſt in uncertain riches, but in the living God (who giveth us abundantly all things to enjoy) to do good, to be rich in good works, to give eaſily, to communicate (to the neceſſities of their neighbours) to lay up in ſtore

for

for themſelves a good foundation againſt the time to come, that they may lay hold on the true life.' O how happy are thoſe rich, that follow theſe divine preſcriptions; and by this means ſecure to themſelves eternal pleaſures!

The ſecond Epiſtle to TIMOTHY.

CHAP. ii. *v.* 1. 2, &c. 'Thou my ſon, be ſtrong in the grace which is in Chriſt Jeſus.---Labor as a good ſoldier of Chriſt Jeſus. No man being a ſoldier to God, intangleth himſelf with worldly buſineſſes, that he may pleaſe him to whom he hath engaged himſelf. For he alſo that ſtriveth for the maſtery, is not crowned except he ſtrive lawfuly. *v.* 9, &c. I labor in the goſpel even unto bands---but the word of God is not bound. Therefore I endure all things, for the ſake of the elect; that they alſo may obtain the ſalvation, which is in Chriſt Jeſus, with heavenly glory. A faithful ſaying: for if we be dead with him, we ſhall live alſo with him: if we ſuffer (*with him*) we ſhall alſo reign with him. If we deny him, he alſo will deny us.---Of theſe things put them in mind, charging them before the Lord. Contend not in words: for it is to no profit, but to the ſubverting of the hearers, &c, Flee youthful deſires, and follow juſtice, faith, charity and peace with them that call on the Lord, out of a pure heart. And avoid fooliſh and unlearned diſputings: knowing that they beget ſtrife: But the ſervant of the Lord muſt not wrangle: but be mild towards all men, apt to teach, (*but*) patient, *and* with modeſty admoniſhing them that reſiſt the truth: if peradventure God may give them repentance, that they may know the truth (*which they will never come at by the way of contention*) and may recover themſelves from the

the ſnares of the devil, by whom they are held captive at his will.' Excelent advice for paſtors of ſouls, and for all the ſervants of God!

Chap. iii. *v.* 1, 2, &c. 'Know alſo this that in the laſt days, ſhall come on dangerous times: men ſhall be lovers of themſelves, covetous, haughty, proud, blaſphemers, diſobedient --- ſlanderers, incontinent, unmerciful---traitors, ſtubborn, puſed up, lovers of themſelves more than of God: having an appearance indeed of godlineſs, but denying the power thereof. (Chriſtians, are not theſe dangerous times now come upon us, Have we not lately ſeen or heard of too many men of this character who not only *creep into houſes and lead away captive ſilly women laden with ſins*; but alſo publicly, and before numerous audiences, preach up themſelves, rather than Jeſus Chriſt; and ſeek to beguile their hearers both of their mony and of their faith.) *Now theſe avoid*, ſays the Apoſtle: ---exhorting his diſciple (*v.* 10, *&c.*) to perſeverance in all good, by his own example, by puting him in mind of his *doctrin*, his *manner of life*, his *purpoſe, faith, long ſuffering, love, patience*, and of the *afflictions* and *perſecutions*, he had *endured*; for Chriſt, *out of which* nevertheleſs *the Lord hath delivered him*: and teling him (*v.* 12.) that *all that will live godly in Jeſus Chriſt, ſhall ſuffer perſecution.*

Chap. iv. *v.* 1, 2, &c. 'I charge thee before God, and Jeſus Chriſt, who ſhall judge the living and the dead, by his coming, and his kingdom: preach the word, be inſtant, in ſeaſon out of ſeaſon (*that is, at all times*) reprove, intreat, rebuke, with all patience and doctrin.' O the preſing charge, and upon the ſtrongeſt inducements, to all paſtors and teachers, to labor in earneſt, in reclaiming ſiners; and inculcating at all times Chriſtian truths and Chriſtian duties, for the ſalvation of the ſouls entruſted with them! O who will give to them all this apoſtolic ſpirit! O who will give, that they may all be *vigilant* v. 5.

that

that they may *labor in all things, may do the work of Evangeliſts* (that is, may worthily and diligently execute the ſublime office of the preachers of the Goſpel) *may fulfil their miniſtry* and, as the apoſtle admoniſhes, *be ſober*, by a reſtraint of all their paſions, and by renouncing all exceſſes and intemperances: that ſo they may be able to ſay with the apoſtle approaching now to the laſt period of his life. *v.* 7, 8. 'I have fought a good fight, I have finiſhed my courſe, I have kept the faith. As to the reſt there is laid up for me a crown of juſtice, which the Lord, the juſt judge will render to me at that day: and not to me only, but to them alſo that love his coming:' and properly prepare themſelves for it.

The Epiſtle to TITUS.

CHAP. i. v. 7, 8. 'A biſhop *(and prieſt)* muſt be without crime, *(blameleſs)* as the ſteward of God; not proud, not ſubject to anger, not given to wine, no ſtriker, nor greedy of filthy lucre: but given to hoſpitality, gentle, ſober, juſt, holy, continent, (*and temperate.*) Embracing that faithful word, which is according to doctrin (*the goſpel truth.*) that he may be able to exhort in ſound doctrin, and to convince the gain-ſayers.' O ſuch indeed ought to be the virtue, and ſuch ought to be the learning of all paſtors of ſouls; as to anſwer fuly this apoſtolical character, in both its parts.

Chap. ii. v. 1, 2, &c. 'Speak thou the things that become ſound doctrin: that the aged men be ſober, chaſt, prudent, ſound in faith, in charity, and in patience: the aged women in like maner in holy attire, not falſe accuſers, not given to much wine, teaching well---the young women to be wiſe, to love their huſbands, to love their children, to be diſcreet,

chaſt, ſober, having a care of the houſe, gentle, obedient to their huſbands, that the word of God be not blaſphemed. Young men in like maner exhort to be ſober. In all things ſhew thyſelf an example of good works, in doctrin, in integrity, in gravity. ---*Exhort* ſervants to be obedient to their maſters, in all things pleaſing, not gain-ſaying, not defrauding: but in all things ſhewing good fidelity, that they may adorn the doctrin of God our Saviour in all things. For the grace of God our Saviour hath appeared to all men (*by the Son of God his coming amongſt us*) inſtructing us that denying ungodlineſs and worldly deſires, we ſhould live ſoberly, juſtly, and godly in this world: looking for the bleſed hope and coming of the glory of the great God, and our Saviour Jeſus Chriſt: who gave himſelf for us, that he might redeem us from all iniquity; and might cleanſe to himſelf an acceptable people, a purſuer of good works.' See here Chriſtians, a ſhort abſtract of the rule of life, which the Son of God came from heaven to teach: ſee what you are to renounce, viz. *ungodlineſs* (which hurries you away from God) *and worldly deſires*; the luſt of the fleſh, the luſt of the eyes, and the pride of life. See what you are to embrace, and how you are to live, by the Chriſtian rule: *ſoberly*, with regard to yourſelves: *juſtly* with regard to your neighbours; and godly, with regard to your God; by making his love and ſervice your principal buſineſs: In the mean time you are to look forward towards your heavenly country, and that happy and eternal union with your ſovereign good, which your Saviour has purchaſed for you by his death; and by correſponding with the grace of this your great deliverer, to make the beſt of your way thither.

Chap. iii. v. 1, &c. 'Admoniſh them (*all Chriſtians*) to be ſubject to princes and powers, to obey at a word, to be ready to every good work: to ſpeak evil of no man; not to be litigious, but gentle, ſhewing

ing all meekneſs towards all men. (*Having compaſſion on their frailties, ignorances and ſins: conſidering that*) we ourſelves alſo were ſome time unwiſe, &c. (*And if we are now reclaimed, we muſt not glory, as if we had this advantage from ourſelves.*) But when the goodneſs and kindneſs of God our Saviour appeared, not by the works of juſtice, which we have done, but according to his own mercy he ſaved us, by the laver of regeneration and renovation of the Holy Ghoſt.---That being juſtified by his grace, we may be heirs according to hope of life everlaſting.--Theſe things I will have thee affirm conſtantly: that they who believe in God, may be careful to excel in good works.' (Chriſtians, let us attend to theſe excelent leſſons, But as for) *A man that is a heretic, after the firſt and ſecond admonition* (finding him to be obſtinate and ſelf-conceited) *avoid* him: *knowing that he that is ſuch a one is ſubverted* (is quite overturned) *and ſinneth* (unto death) *being condemned* (and caſt out of the church, not waiting as other ſiners for the judgment of the paſtors of the church; but) *by his own judgment:* (retrenching himſelf from the church by his his own unhappy choice; and thus giving *judgment* and ſentence againſt his own ſoul.

The Epiſtle to PHILEMON.

THE Apoſtle after commending the faith and charity of *Philemon*, an illuſtrious Chriſtian of *Coloſſæ* in *Phrygia*, ſends back to him his fugitive ſervant Oneſimus, whom he had converted in priſon. 'I beſeech thee ſaith he, (v. 10. &c.) for my ſon Oneſimus, whom I have ſent back to thee. And do thou receive him, as my own bowels.---Perhaps he therefore departed for a ſeaſon from thee, that thou mighteſt receive him again for ever; not now as a ſervant,

but inſtead of a ſervant, a moſt dear brother, eſpecialy to me, but how much more to thee,---If therefore thou count me a partner, receive him as myſelf. And if he hath wronged thee in any thing, or is in thy debt, put it to my account. I Paul have writen it with my own hand: I will repay it: not to ſay to thee, that thou oweſt me thy ownſelf alſo: Yea, brother, may I enjoy, thee in the Lord: refreſh my bowels in the Lord, &c.' See here Chriſtians, how eloquent is the apoſtle's charity, in pleading for a poor fugitive, with his injured maſter: who no doubt in conſideration of this interceſſion, granted him, even more than was aſked. O how often does the Son of God himſelf, by the more powerful eloquence of his own moſt precious blood, ſhed for us all, call upon us to be reconciled with our enemies; to forgive as we hope for forgivneſs, to overlook injuries for his ſake; and by his great example, to overcome evil with good: remonſtrating to us, all that he has done, and ſuffered for us, notwithſtanding that we were his enemies by our ſins promiſing us all good if we will imitate his charity, and threating us with the worſt of evils if we refuſe to forgive from our hearts? And yet can we ſay, that we have ever ſuffered ourſelves to be won over to a due and perfect compliance with our duty in regard to this generous charity to our enemies, with all this eloquence of the Son of God himſelf; or with any of the moſt preſing motives he inculcates, either from fear, or from love? O let us now at leaſt repent and amend.

The Epiſtle to the HEBREWS.

CHAP. i. *v.* 1, 2, &c. 'God who diverſly and many ways, ſpoke in times paſt to the fathers by the prophets: laſt of all, in theſe days, hath ſpoken to us by his Son, whom he hath appointed heir of all things, by whom alſo he made the world who being the brightneſs of his glory,---upholding all things by the word of his power, making purgation of ſins, (*that is, having purged away our ſins by his paſſion and death,*) ſiteth *now* on the right hand of the Majeſty on high: being made ſo much better than the Angels, as he hath inherited a more excelent name than they. For to which of the Angels hath he ſaid at any time: *Thou art my Son, this day have I begoten thee, &c.* Are they not all miniſtring Spirits, ſent to miniſter for them, who ſhall receive the inheritance of ſalvation? O the goodneſs of God, in giving his Angels a charge over us, *to miniſter for us,* in order to our *ſalvation!* But what is even this if compared with that incomprehenſible benefit, of ſending down his own Son to *miniſter* to us, and to *lay down* his life for our redemption? O bleſed be this his infinite goodneſs for all eternity.

Chap. ii. *v.* 1, &c. The Apoſtle inculcates the ſtrict obligation of our obſerving diligently the doctrin and precepts of the Son of God; *leſt at any time, we ſhould let them ſlip.* For if the *tranſgreſſion* of any point of the old law, given by *Angels,* was ſo ſeverely puniſhed: *how ſhall we eſcape if we neglect ſo great ſalvation,* preached to us by the Lord himſelf? who for this purpoſe, and that he might be a proper high prieſt, and redeemer to us, has taken, not the nature of Angels, but the nature of man, of the *ſeed of Abraham,* making himſelf capable of ſuffering

ſuffering and dying for us, that thro' his death, he might deſtroy the empire of death, and of the devil; and might deliver us poor mortals, (whom he is now pleaſed to call *his brethren,*) from the bondage of ſin, and from a ſecond and everlaſting death. ' v. 17. 18. Wherefore it behoved him in all things to be made like to his brethren: that he might become a merciful and faithful high prieſt with God, to make a reconciliation for the ſins of the people. For in that wherein he himſelf hath ſuffered, and been tempted he is able to ſuccour them alſo that are tempted.' O bleſed for ever be this our merciful high prieſt.

Chap. iii. v. 2, &c. *Wherefore holy brethren* (Chriſtians) *partakers of this heavenly caling,* (to the law and goſpel of the Son of God,) *conſider* (and always fix the eyes of your ſouls on Jeſus Chriſt our Lord, *the apoſtle and high-prieſt of our profeſſion,* (and religion) *who is ever faithful to him that appointed him* (high prieſt, ever doing his will, and obedient unto death, even to the death of the croſs: and ſee you imitate him.) ' For our Lord Jeſus, was counted worthy of more glory than Moſes, by ſo much as he that hath bu lt the houſe hath more honor than the houſe. For every houſe is built by ſome man: but he that created all things [*the divine Word,*] is God. And Moſes indeed was faithful in all his houſe, as a ſervant. But Chriſt as a Son in his own houſe, [*the church of God,*] which houſe are we at preſent, and ſhall be for ever, if we hold faſt the confidence [*in God,*] and glory of hope unto the end.' [If we perſevere to the end in faith, hope and charity.] But let him that thinks he ſtands, beware of a preſumptuous aſſurance, leſt he fall. *Wherefore as the Holy Ghoſt ſaith:* To day, if you ſhall hear his voice, harden not your hearts as they did, to whom God ſwore in his wrath, that they ſhould not enter into his reſt. ' And take heed, brethren, leſt there be in any of you, an evil heart of unbelief, or diſobedience

to

to depart from the living God.' O the dreadful evil indeed, to depart, by ſin, from the living God! O the dreadful evil, to depart from his goodneſs and mercy; and to fall into the hands of his juſtice! 'Tis a dreadful thing indeed to fall into the hands of the living God! Therefore exhort ye and encourage one another every day, whilſt it is caled, to day: as long as your ſhort day continues (to correſpond with the divine grace, and to continue in all that is good) leſt any of you be hardened through the deceitfulneſs of ſin: and be excluded thereby from God's eternal *reſt.*

Chap. iv. *v.* 1. 3. &c. ' Let us fear therefore, leſt the promiſe being left of entering into his reſt, any of you ſhould be thought to be wanting (*in your correſpondence with grace, as the Iſraelites were.*) For we who have believed ſhall (*by coreſpondence with grace, and by perſeverance*) enter into *the eternal* reſt *of the Lord---for* there remaineth *ſtill* a day of reſt for the people of God.---Let us haſten therefore to enter into that reſt (*and beware*) leſt any one fall into the ſame example of unbeliet (*of diſobedeince as the Iſraelites did: for our guilt cannot be hid from God, nor eſcape his juſtice.*) For the Word of God is living and effectual, and more penetrating than any two edged ſword: and reaching unto the diviſion of the ſoul and of the ſpirit, of the joints alſo and of the marrow; and is a diſcerner of the thoughts and intents of the heart. Neither is there any creature inviſible in his ſight: but all things are naked and open to his eyes, &c. (*O great God, who then ſhall dare to offend thee, before thy own eyes?*----Seeing then that we have a great high prieſt, that hath paſed into the heavens, Jeſus the Son of God: let us hold faſt our confeſſion (*by faith and good life, and perſeverance unto the end.*) For we have not a high prieſt, who cannot have compaſſion on our infirmities: but one tempted in all things, like as we are, yet without

ſin.

ſin. Let us go therefore with confidence to the throne of grace: that through him we may obtain mercy, and find grace in ſeaſonable aid.' O my ſoul let this be thy daily exerciſe.

Chap. v. *v.* 1, &c. ' For every high prieſt taken from among men, is appointed for men, in the things that apertain to God, that he may offer up gifts and ſacrifices for ſins. Who can have compaſſion on them that are ignorant, and that err becauſe he himſelf alſo is compaſſed with infirmity, &c.' (Such is the *prieſtly office* the *prieſt* is a man *appointed for men in the things that appertain to God*; and his principal function is to *offer gifts and ſacrifices for ſins.* And ſuch was the prieſthood of Jeſus Chriſt, the great high prieſt and mediator of God and men.) ' Neither doth any man take *this* honor to himſelf *(without the guilt of a ſacrilegious uſurpation)* but he that is caled by God as was Aaron. So alſo Chriſt did not glorify himſelf to be made a high prieſt: but he that ſaid to him. *Thou art my ſon,* &c. and in another place: Thou art a prieſt for ever according to the order of Melchiſedech.' (*King of Juſtice and King of Peace,* having no end of his kingdom, or of his prieſthood: but both King and Prieſt for ever.) ' Who in the days of his fleſh *(of his mortality)* offering up prayers and ſupplications (*in the garden, and on the Croſs*) with a ſtrong cry and tears, to him that was able to ſave him from death, was heard for his reverence.' (Learn Chriſtians of your Redeemer to *offer up your prayers and ſupplications* to God, with the like fervor, and with the like reverence; and you alſo ſhall be heard: but learn alſo in all your ſufferings, the obedience and reſignation of the Son of God: by which he redeemed you) *and* v. 9. *being conſummated, became the cauſe of eternal ſalvation to all that obey him.* So that you muſt be of the number of the obedient, if you would be of the number of the *ſaved.*

Chap.

Chap. vi. v. 4, &c. The Apoſtle declares the dreadful conſequences of the ſin of apoſtacy from the faith, and from the known truth. ‘ It is impoſſible *ſays he*, for thoſe who were once enlightened *(by faith and baptiſm)* have taſted alſo the heavenly gift *(in the bleſed Euchariſt)* and were made partakers of the Holy Ghoſt *(in their confirmation)* have moreover taſted the good word of God, and the powers of the world to come *(in the preaching of the goſpel, and the exerciſe of mental prayer)* and are falen away *(by apoſtacy)* to be renewed again to penance:’ becauſe they cannot receive again the ſacrament of baptiſm, which the Apoſtle calls *the laver of regeneration and renovation*, Tit. iii. v. 5. nor without extreme difficulty, and a miraculous grace, which is very ſeldom allowed to apoſtates return again by *penance* to the happy ſtate from which they fell *crucifying again to themſelves the Son of God, and making a mockery of him*: by the abuſe of thoſe graces purchaſed by his death. ‘ For the earth that drinketh in the rain, which cometh often upon it, and bringeth forth herbs: meet for them by whom it is tiled, receiveth bleſing from God. But that which bringeth forth thorns and briars is rejected, and very near to a curſe, whoſe end is to be burn’d. *(O dread thou, my ſoul, the abuſe of God’s graces.)* But my dearly beloved, we truſt better things of you, and nearer to ſalvation.----For God is not unjuſt, that he ſhould forget your work, and the love *(the charity)* you have ſhewn in his name: you who have miniſtred, and do miniſter to the Saints. And we deſire that every one of you ſhould ſhew forth the ſame carefulneſs, to the accompliſhing of hope to the end’ (and to the effectualy bringing you to the good things of the Lord, which are the object of your hope, in the land of the living.) ‘ That you become not ſlothful, but followers of them, who through faith and patience, ſhall inherit the promiſes’ (even thoſe *promiſes* which God made to *Abraham*,

and

and to his ſeed, Chriſt Jeſus our Lord, and through him to us all; and) which his divine Majeſty has confirmed with a ſolemn oath; ' v. 17, &c. meaning *thereby* more abundantly to ſhew to the heirs of the promiſe the immutability of his counſel; that ſo we might have the ſtrongeſt comfort, and ſupport knowing that God cannot lye, or be falſe to his promiſe and oath: *we* who as the Apoſtle adds, have fled for refuge, to hold faſt the hope ſet before us (*built upon theſe promiſes*) Which we have as an anchor to (*fix* the ſoul, ſure and firm, and which entereth in, even within the veil (of the ſanctuary of heaven, being fixed in God himſelf, and raiſing us up to him,) where Jeſus is *already* entered in for us as a foreruner, to introduce us thither, and as our high prieſt for ever according to the order of Melchiſedech.' O my ſoul what comfort is here for us!

Chap. vii. v. 1, 2, &c. The Apoſtle demonſtrates that the prieſthood of Chriſt, according to the order of Melchiſedech, far excels the Levitical prieſthood, and puts an end both to it, and to the Levitical law: which brought nothing to perfection, and therefore is now ſet aſide; and in its place *a better hope brought in by which we draw nigh* to God: (v. 19.) eſtabliſhed upon better promiſes. He adds ' 24, &c. *that our* high prieſt, for that he continueth for ever, hath an everlaſting prieſthood----always living to make interceſſion for us. For it was fiting that we ſhould have ſuch a high prieſt, holy, innocent, undefiled, ſeparated from ſiners, made higher than the heavens; who needeth not, as the *Levitical* prieſts, *did*, daily to offer ſacrifices, firſt for his own ſins, and then for the ſins of the people: For this (*latter*) he did once in offering himſelf (*upon the croſs, for our redemption.* O bleſed be this our great Redeemer! O how happy are we in having ſuch a high prieſt! In the following chapters, the Apoſtle proceeds in ſeting forth, the excelence of the prieſthood of Chriſt, and the advantages

vantages of the new covenant; and ſhews how much the ſacrifices of the law fall ſhort of the ſacrifices of Chriſt.

Chap. ix. v. 11, &c. 'For Chriſt being come, a high prieſt of the good things to come, by a greater and more perfect tabernacle, not made with hands--- neither by the blood of goats or of calves, but by his own blood entered once into the ſanctuary (*above*) having obtained eternal redemption.' (Inasmuch as Chriſt our Lord, by that one ſacrifice of his blood, once offered on the croſs, paid and exhibited once for all, the general price and ranſom of all mankind, which no other prieſt could do; and he himſelf could do but once; becauſe he could die but once: and with the ſame blood, which he hath taken with him into the ſanctuary of heaven, he now appears in the preſence of God for us; and continualy intercedes for us.) 'v. 27, 28. And as it is appointed for men once to die; and after this the judgment: ſo alſo Chriſt was offered once to exhauſt, (*to draw out as it were to the very bottom by a plentiful and perfect redemption,*) the ſins of many. The ſecond time he ſhall appear without ſin, to them that expect him unto ſalvation.' O come Lord Jeſus, and put a final end to the reign of ſin.

Chap. x. v. 19, &c. 'Having therefore, brethren, a confidence in the entering into the Holies, (*the ſanctuary of heaven*) by the blood of Chriſt, a new and living way, which he hath dedicated for us, thro' the veil, that is to ſay, his fleſh, and a high-prieſt over the houſe of God, (*even the Son of God himſelf.*) Let us draw near with a true [*and perfect*] heart, in fulneſs of faith, having our hearts ſprinkled [*and purified*] from an evil conſcience, and our bodies waſhed with clean water, [*in the fountain of baptiſm.*] Let us hold faſt the confeſſion of our [*faith and*] hope without wavering; for he is faithful that hath promiſed. And let us conſider one another, to provoke

[*that*

[*that is, to encourage and excite one another,*] unto charity and good works. Not forſaking our aſſembly, [*the ſociety and communion of the church,*] but comforting one another, [*by communicating together in all that is good*] and ſo much the more, as you ſee the day approaching,' [which is to put an end to all that is temporal, and to introduce you into an unchangable eternity.] *For if we ſin wilfuly,* [by an apoſtacy from the communion of the church, and the ſociety of the people of God,] *after having received the knowledge of the truth* [and by this apoſtacy from the known truth, and this wilful abuſe of all the divine graces, make void as much as lies in us the paſſion and death of the Son of God,] ' there is now left no other ſacrifice for ſins; but a certain dreadful expectation of judgment, and the rage of a fire that ſhall conſume the adverſaries [*of God and his church*] A man making void the law of Moſes, dieth without mercy under two or three witneſſes: how much more do you think he deſerveth worſe puniſhments, who by his apoſtacy hath troden under foot the Son of God, and hath eſteemed the blood of the covenant unclean, with which he was ſanctified, and hath offered an affront to the ſpirit of grace? For we know him that hath ſaid: *Vengeance belongeth to me, and I will repay.*----'Tis a dreadful thing to fall into the hands of the living God. But call to mind the former days, [*after your converſion*] in which being illuminated, you endured a great fight, [*great conflicts of perſecutions and*] of afflictions,------and you took with joy the being ſtriped of your goods, knowing that you have a better, and a laſting ſubſtance. Do not therefore loſe your confidence, which hath a great reward. For patience is neceſſary for you: that doing the will of God you may receive the promiſe. For yet a litle and a very little while, and he that is to come will come, and will not delay. But my juſt man liveth by faith, [*ſuported by the truth and promiſes of God,*]

but

but if he withdraw himſelf, he ſhall not pleaſe my ſoul. But we are not the children of withdrawing, [or faling of from Chriſt, or his church] unto perdition; but of faith to the ſaving of the ſoul. Attend my ſoul to theſe awful truths. Now what this Faith is, which has ſo great an influence on our juſtification and ſalvation; the Apoſtle declares, Chap. xi. demonſtrating its excelence, and its wonderful efficacy from its fruits, and from all thoſe great things which the ancient ſaints have effected through *faith*. Where the chriſtian reader will be pleaſed to obſerve, that the *faith*, to which the apoſtle attributes all this good, was not a preſumptuous aſſurance of their own juſtification, excluding that humble fear, ſo often recommended in holy writ (for to ſuch a *faith* as this both the Apoſtle, and the ancient Saints were utterly ſtrangers,) but the *faith* of the Saints, as appears from every part of this chapter, was a *firm belief* of all the divine truths; a lively ſenſe of the inviſible things of God, a ſtrong adheſion of the ſoul to the truths of religion, built upon divine revelation; that is, upon the word and promiſes of God. This ſame was the faith of the Saints of the New Teſtament, and of the whole church of Chriſt from the begining: no other faith can bring any ſoul to Chriſt.

Chap. xii. v. 1, 2, &c. *Wherefore we alſo having ſo great a cloud of witneſſes over us,* (even all the ancient Saints, giving teſtimony by their faith, to the truth of the word and of the promiſes of God,) *laying aſide every weight,* (preſing us down towards this wretched earth,) *and the ſin that ſurroundeth us,* (with its continual temptations,) *let us run by patience to the fight that is ſet before us,* (this warfare which we muſt go through, with the world, the fleſh, and the devil.) "Looking on Jeſus, the author and finiſher of faith, who having joy ſet before him, endured the croſs, deſpiſing the ſhame, and ſiteth on the right hand of the throne of God. For think ye diligently

upon him, that endured ſuch oppoſition from ſiners againſt himſelf: that you be not wearied, (*with your leſer ſufferings,*) fainting in your minds. For you have not yet reſiſted unto blood, (*in this warfare,*) ſtriving againſt ſin.'-----My ſon, (ſaith the ſpirit of God,) neglect not the diſciplin of the Lord: neither be thou wearied, whilſt thou art rebuked by him: For whom the Lord loveth, he chaſtiſeth, and he ſcourgeth every ſon whom he receiveth. ' Perſevere under correction. God (*when he chaſtiſes you,*) deals with you as with his ſons, for what ſon is there whom the father doth not correct? But if you be without chaſtiſement, whereof all (*God's true children*) are made partakers, then are you baſtards, and not ſons. ----The fathers of our fleſh, (*beretofore*) corrected us and we gave them reverence: ſhall we not much more obey the father of our ſpirits, and live? And they indeed for a few days, chaſtiſed us according to their own pleaſure, but he (*the father of ſpirits,*) for our profit, that we might be partakers of his holineſs. Now no chaſtiſement for the preſent, ſeemeth to bring with it joy, but ſorrow: but afterwards it will yield to them that are exerciſed by it, the moſt peaceable fruit of juſtice. (*Excelent conſiderations for chriſtians that are under afflictions and ſufferings!*) wherefore (*take courage under your croſſes, and remit nothing of your ſpiritual exerciſes,*) lift up your hands which are hanging down, [*and ſet them to work,*] and [*ſtrengthen*] the feeble knees, and make ſtraight ſteps with your feet, that no one halting may go out of the way but rather be healed. Follow peace with all men, and holineſs, without which no man ſhall ſee God: looking diligently leſt any man be wanting to the grace of God: leſt any root of bitterneſs, [*corruption in doctrin or morals,*] ſpringing up [*amongſt you,*] ſhould hinder [*your ſouls health,*] and by it many be defiled Leſt there ſhould be [*amongſt you*] any fornicator, or any profane perſon, as Eſau, who for one meſs ſold his

his firſt birth right,' [the unhappy caſe of all thoſe who for the gratifying their ſenſual and carnal inclinations, part with their ſhare in God's eternal inheritance, purchaſed for them by the blood of Chriſt.] *For know ye, that when afterwards he deſired to inherit the bleſing* [of his father]. *he was rejected: for he found no place of repentance,* [that is, no way to bring his father to repent the having given away from him the bleſing belonging to the firſt born,] *although with tears he had ſought it.* ' For you [*Chriſtians,*] are not come to the palpable mountain, (*Sina, from which the old law was dilivered, in)* the burning fire nor to a whirlwind, and darkneſs and tempeſt, and the ſound of the trumpet, &c. But you are come to mount Sion *(the church of Chriſt, in which his new law has been ſweetly publiſhed by his holy Spirit,) and to the bleſed ſociety of* the city of the living God, the heavenly *Jeruſalem*; and to the company of many thouſands of Angels; and to the church of the firſt-born, [*the elect*] who are writen in heaven, and to God the judge of all, and to the ſpirits of the juſt made perfect; and to Jeſus the mediator of the new Teſtament, and to the ſprinkling of his blood, which ſpeaking better than that of Able,' [caling for mercy and not for vengeance. Chriſtians ſee here diſplayed the dignity and happineſs of this *communion* in all that is holy, with all that are holy, to which we are admited through Chriſt, in the church of the new Teſtament: and let your lives correſpond with it.) ' v. 25, &c. See then you refuſe not him that ſpeaketh to us from heaven, &c. Wherefore receiving an immovable kingdom, [*by the new and everlaſting covenant of the goſpel of chriſt,)* we have grace: whereby let us ſerve pleaſing God, with fear and reverence. For our God is a conſuming fire:' for the puniſhment of them that refuſe to ſerve him.

Chap. xiii. v. 1, 2, &c. ' Let fraternal charity, [*brotherly love ever*] abide in you. And do not for-

get (*to exerciſe*) hoſpitality, for by this ſome (*Abraham and Lot*) being not aware of it, have entertained Angels. Remember them that are in bands, (*priſoners and captives,*) as if you were bound with them; and them that are afflicted,' [that labor under any ſufferings or miſeries,] *as being yourſelves alſo in the body* [and therefore liable to the like ſufferings.] Let *marriage be honorable in all,* [let all married people be ſenſible of the ſanctity of Chriſtian matrimony and *honor* it by refraining from all abuſes and irregularities: and] let the marriage bed be undefiled: *for fornicators and adulterers God will judge,* and condemn. *Let your manners be without covetouſneſs, contented with ſuch things as you have,* [and relying upon God.] *For he hath ſaid:* I will not leave thee, neither will I forſake thee. *So that we may confidently ſay:* The Lord is my helper, I will not fear what man ſhall do unto me. 'Remember your prelates, who have ſpoken to you the word of God: whoſe faith follow, conſidering the end of their converſation. Jeſus Chriſt yeſterday and to day: and he and his truth is the ſame for ever, [*and therefore*] be not led away with various and ſtrange doctrins, and novelties, for it is beſt that the heart be eſtabliſhed with grace, [*the grace of the new covenant,*] not with meats [*of the old law,*] which have not profited thoſe that walk in them. We have an altar [*of the ſacrifice of the body and blood of Chriſt,*] whereof they have no power to eat, who ſerve the [*moſaical*] tabernacle.' [For the old law allowed not any one to eat of the ſacrifice offered for his ſins; which the new law not only allows, but commands, by the inſtitution of the Euchariſtic ſacrifice.] 'For [*under the law of Moſes,*] the bodies of thoſe beaſts, whoſe blood is brought into the ſanctuary by the high prieſt for ſin, are burned without the camp. Wherefore Jeſus alſo that he might ſanctify the people with his own blood, ſuffered without the gate. Let us go forth therefore to him

him without the camp, bearing his reproach [*carrying his croſs.*) For here we have no laſting city: but we ſeek one to come. By him therefore [*that is, through Chriſt,*] let us offer up the ſacrifice of praiſe to God, continualy, that is the fruit of lips giving glory to his name. And do not forget [*the works of mercy and alms-deeds,*] to do good, and to impart: for by ſuch ſacrifices [*as theſe*] God's favor is obtained. Obey your prelates, and be ſubject to them. For they watch, as being to render an account of your ſouls. That they may do this [*diſcharge this duty in your regard,*] with joy, and not with grief: for this [*giving them grief in the diſcharge of their duty,*] is not expedient for you. Pray for us, &c. And may the God of peace, who brought back again from the dead, the great paſtor of the ſheep, our Lord Jeſus Chriſt, in the blood of the everlaſting covenant, fit you in all goodneſs, that you may do his will: doing in you that which is well pleaſing in his ſight [*and enabling you to do that which is well pleaſing in his ſight,*] through Jeſus Chriſt: to whom be glory for ever and ever. Amen. Grace be with you all, Amen.' Lord give all Chriſtians the grace to conform their lives to theſe heavenly leſſons.

The Epiſtle of St. JAMES.

CHAP. i. v. 2, 3, &c. *My brethren, count it* (a ſubject of) *all joy when you ſhall fall into divers* (tribulations and) *temptations* (or trials of your faith and conſtancy, knowing and aſſuring yourſelves of the great advanthge of this kind of ſufferings: and) *that this* trying of your faith worketh patience, (by giving you occaſion of learning and practiſing this neceſſary virtue.) 'And patience hath a perfect work, *let then your patience be ſuch,*) that you may be per-

fect and entire, failing in nothing. But if any of you want this wiſdom, and perfection of patience, let him aſk it of God, by fervent prayer who giveth to all abundantly, and upbraideth not: and it ſhall be given him. But let him aſk in faith, nothing wavering, (with a ſtrong and lively faith, and an entire confidence in God.') *Let the brother who is of low condition*, (according to the world,) *glory in his being exalted* (by grace and by the dignity of being a child of God, and by his title to an eternal kingdom.) *But let the rich man* (take occaſion of confounding and humbling himſelf,) from thinking of his being low, quickly to be carried off by death, and to be ſent he knows not whither,) ' becauſe as the flower of the graſs he ſhall paſs away. For the ſun roſe with a burning heat, and parched the graſs, and the flower thereof fell off, and the beauty of the ſhape thereof periſhed: ſo alſo ſhall the rich man fade away in his ways. Bleſed is the man that endureth temptation,' (tribulations, perſecutions, ſufferings of divers kinds, ſo as not to be overcome by them, but to come off with victory,) *for when he hath been proved*, (in this manner) *he ſhall receive* (for his reward,) *the crown of life, which God hath promiſed to them that love him.* (For there is no better proof of *love*, than conſtancy in ſuffering for one's beloved.) But then as to other kinds of temptations, by which the ſoul is allured to ſin.) ' Let no man, when he is tempted (*by them*) ſay that he is tempted by God: for God is not a tempter of evils; and he tempteth no man. But every man is tempted being drawn away and allured by his own concupiſcence. Then when concupiſcence hath conceived, and is entertained and conſented to, it bringeth forth ſin: but ſin when it is compleated, begeteth death: (*of theſe evils God is not the author*: *but*) every beſt gift, and every perfect gift is from *God* above, coming down from the Father of lights, with whom there is no change. For of his own will, hath he begoten

us, by the word of truth, that we might be ſome begining, (*as it were the* firſt fruits) of his creation.----- *Now* let every man be ſwift to hear *(the word of God and the leſſons of life)* but ſlow to ſpeak *(his own conceits,)* and ſlow to anger. For the anger of man worketh not the juſtice of God, (*but is an enemy to it*) Wherefore caſting away all uncleaneſs, *(and whatſoever may defile your ſouls,)*----with meekneſs receive into your hearts, the engrafted word, which is able *(if you will correſpond with it)* to ſave your ſouls. But then be ye doers of the word, and not hearers only, deceiving yourſelves *(to your own condemnation')* *For he* (only that by occaſion of the word of God,) *hath looked* (by diligent meditation (*into the perfect law of liberty*, (deſigned to ſet our ſouls free from ſatan and ſin,) ' and hath continued therein, not becoming a forgetful hearer, but a doer of the work; this ſame ſhall be bleſed in his deeds. But if any man think himſelf to be religious, not bridling his tongue, but deceiving his own heart,' (by giving himſelf a liberty of thinking, and uttering without reſtraint, all that he has a mind,) *this man's religion is vain*, (it will never bring him to God.) *This is clean* (and pure) *religion*, (a ſervice acceptable to God,) *and undefiled in his eyes*; *to viſit* (and aſſiſt) *the fatherleſs, and widows in their tribulation*, (to exerciſe all the works of mercy and piety,) *and to keep one's ſelf unſpoted*, (not only from all the exceſſes of the tongue, but alſo from all irregular affections to) *this world.*

Chap. ii. *v.* 12, &c. ' So ſpeak ye, and ſo do, as being to be judged by the law of liberty, (the Goſpel of Chriſt, which inſiſts upon a perfect purity from ſin, in your words and works: and a continual regard to mercy and charity) for judgment without mercy to him that hath not done mercy, (*whatſoever he may pretend to with regard to* faith.) For what ſhall it profit, my brethren, if a man ſays he hath faith, but hath not works? Shall faith be able

to

to ſave him? And if a brother or ſiſter be naked, and want daily food; and one of you ſay to them: go in peace, be you warmed and filed: yet give them not thoſe things that are neceſſary for the body, what ſhall it profit? Even ſo faith, if it has not works is dead in itſelf. But ſome man will ſay: Thou haſt faith, and I have works: ſhew me thy faith without works: and I will ſhew thee my faith by works. Thou believeſt that there is one God: thou doſt well: the devils alſo believe and tremble. But wilt thou know, O vain man, that faith without works is dead? Was not Abraham our father juſtified by works, offering up his ſon Iſaac upon the altar? Seeſt thou that faith did cooperate with his works: and by works faith was made perfect? &c. For as the body without the ſpirit is dead, ſo faith without works is dead.' Chriſtians give ear to this apoſtolic doctrin of the neceſſity of good works: and embrace it both in belief and practice: and beware of lying ſpirits, that would beguile you of your reward, by pretending to guide you to heaven by a more compendious way of their own invention.

Chap. iii. *v.* 1, 2, &c. 'Be not many maſters my brethren, (*be not ambitious of prelacy or ſuperiority* knowing that you receive the greater judgment, (*as having the more to anſwer for,*) we all offend in many things, (*and ſhall have enough to do to anſwer for ourſelves, without charging ourſelves with the ſins of others.*) If any man offend not in word, the ſame is a perfect man.---The tongue is a fire, a world of iniquity, (*by reaſon of the innumerable evils, and ſins which men are continualy guilty of in words,*) who among you is a wiſe man, and endued with knowledge? Let him ſhew by a good converſation, his work in the meekneſs of wiſdom, (*for the true teſt to know if he be wiſe indeed, is if his converſation is innocent; if it be meek and humble,*) but if (*inſtead of meekneſs* you have bitter zeal, and there be contentions in your

your hearts: glory not, and be not liers againſt the truth, for this is not wiſdom coming down from above: but earthly, ſenſual, diabolical. For where envying and contention is, there is inconſtancy and every evil work. But the wiſdom that is from above (*from the Spirit of God*) firſt is chaſt, (*pure*) then peaceable, modeſt, eaſy to be perſuaded, (*or intreated*)---full of mercy and good fruits, without judging, without diſſimulation. Now the fruit of juſtice is ſown in peace, to them that (*love and*) make peace. Lord, grant us this true wiſdom from above, with all its fruits of Chriſtian juſtice and peace: and remove far from thy inheritance that falſe wiſdom, which is earthly, ſenſual, and diabolical.

Chap. iv. v. 1, 2, &c. 'From whence are wars (*quarrels*) and contentions among you? Come they not hence from your concupiſcences (your diſorderly affections to the world and the fleſh.)---You covet and yet you have not (your deſires are not ſatisfied) you---envy: and cannot obtain (what you would have) you contend and war, and you have not (what you ſtrive for) becauſe you aſk not. You aſk, and you receive not, becauſe you aſk amiſs (not ſeeking the will and glory of God, nor the ſalvation of your ſouls, but the gratifying your own diſorderly inclinations) that you may conſume it on your concupiſcence. Ye adulterers (falſe to your engagements to your God, and eagerly purſuing your ſenſual and worldly ſatisfactions. Know you not that the friendſhip (*and love*) of this world is the enemy of God? Whoſoever therefore will be a friend (*a lover*) of this world, becometh an enemy to God. (Lord, take from us then the love of this wretched world, and all its toys, that we may be thy friends for ever.) Wherefore he ſaith: God reſiſteth the proud, and giveth grace to the humble. Be ſubject therefore to God (ſubmiſſive to his will, humble and obedient) but reſiſt the devil, and he will fly from you. Draw nigh

nigh to God (by humble and fervent prayer) and he will draw nigh to you. Cleanſe your hands ye ſiners (from your ſinful works) and purify your hearts (from all duplicity) ye double minded (who ſeek not God in the uprightneſs of a ſingle heart; but have your hearts divided by earthly affections.) Be afflicted (grieve for your diſorders and ſins) and mourn, and weep, let your laughter be turned into mourning, and your (*worldly*) joy into ſorrow. Be humbled in the ſight of the Lord (with a contrite and humble heart ſue for mercy) and he will exalt you (by ſhewing you mercy, and giving you his grace.) Detract not one another my brethren. He that detracteth his brother, or he that judgeth his brother, detracteth the law, and judgeth the law (which condemneth all detraction and raſh judgment.) There is one great law-giver and judge, that is able to deſtroy and to deliver. But who art that judgeſt thy neighbour? (Uſurping a right that is the divine prerogative.) Behold now you that ſay: to day, or to morrow, we will go into ſuch a city, and there we will ſpend a year, and will traffic, and make our gain: whereas you know not what ſhall be on the morrow. For what is your life? It is a vapor, which appeareth for a little while, and afterwards ſhall vaniſh away. For that you ſhould ſay: If the Lord will; and if we ſhall live, we will do this or that.---To him therefore that knoweth to do good, and doth it not, to him it is ſin.' Lord grant that we may ever know, and ever do thy holy will.

Chap. v. *v.* 1, 2, &c. 'Go to now ye (covetous) rich men, weep and howl for the miſeries that ſhall (*quickly*) come upon you (in puniſhment of your hard heartedneſs and opreſſions of the poor.)---You have ſtored up to yourſelves wrath againſt the laſt days.---But you my Chriſtian brethren (who are poor and afflicted) be patient until the coming of the Lord (to deliver you from all your evils, and to crown you with

with everlaſting glory.) Behold the huſbandman waiteth for the precious fruit of the earth; patiently bearing till he receive both the early and the later. Be you therefore alſo patient, and ſtrengthen your hearts: for the coming of the Lord (*to reward you*) is at hand. In the mean time: Grudge not brethren one againſt another (by entertaining any envy, or uncharitable animoſity) that you may not be judged (and condemned at that day; which in your regard cannot be far off, for) behold the judge ſtandeth before the door (prepared to knock, that you may open to him.) Take, my brethren, for an example of ſuffering evil, of labor and of patience, the prophets, who ſpoke in the name of the Lord (and all the Saints of God, who thro' many tribulations, have made their way to heaven.) Behold we now account them bleſed who have endured (with patience, afflictions and perſecutions) you have heard of the patience of Job, and you have ſeen the end of the Lord (in what manner he rewarded his patience in the end) that the Lord is merciful and compaſſionate. But above all things, my brethern, ſwear not (fly from all manner of profane ſwearing) -- but let your ſpeech be: *yea, yea: no, no:* that you fall not under judgment (and condemnation.) Is any man ſad, (grieved or afflicted) let him pray, (let him run to God for comfort.) Is he chearful in mind, let him ſing, (not profane ſongs, but holy canticles.) Is any man ſick among you, let him bring in the prieſts of the church, and let them pray over him, anointing him with oil, in the name of the Lord (and by his ordinance) and the prayer of faith ſhall ſave the ſick man; and the Lord ſhall raiſe him up; and if he be in ſins, they ſhall be forgiven him. (See here promulgated the divine inſtitution of extreme unction: and glorify God for the manifold benefits, herein deſigned for Chriſtians in their ſickneſs.) Confeſs therefore your ſins (not only to God, but) one to another (viz. to the prieſts of the

the church, whom you ought to call for, in your ſickneſſes, whether of ſoul or body) and pray one for another, that you may be ſaved, (but that your prayer may be effectual, ſee that you keep your ſouls in the ſtate of grace) for the continual prayer of a juſt man, (a true ſervant of God) availeth much, (as may be ſeen by the example of the prayer of *Elias*) my brethren, if any of you ſhould err, (going aſtray from the right path of truth or virtue) and one ſhould convert him: he muſt know, that he who cauſeth a ſiner to be converted from the error of his way ſhall ſave his ſoul from death, and ſhall cover a multitude of ſins.

The firſt Epiſtle of St. PETER.

CHAP. i. v. 3, 4, &c. 'Bleſed be the God, and Father of our Lord Jeſus Chriſt, who according to his great mercy, hath regenerated us, (*giving us a new birth by grace*) unto a lively hope, by the reſurrection of Jeſus Chriſt from the dead, *of attaining* to an inheritance incorruptible, and undefiled, and that cannot fade, reſerved in heaven for you, who by the power of God, are kept by faith unto ſalvation, ready to be revealed in the laſt time (viz. *when Chriſt ſhall come to render to every man according to his works*) wherein you ſhall greatly rejoice, if now you muſt be for a little time made ſorrowful in divers temptations (*and tribulations*) that the trial of your faith, much more precious than gold, (*which is tried by the fire,*) may be found unto praiſe, and glory, and honor, at the appearing of Jeſus Chriſt, *when you ſhall* receive the end of your faith, even the ſalvation of your ſouls:----Wherefore having the loins of your mind girt up, being ſober, truſt perfectly in the grace which is offered you, at the revelation of Jeſus Chriſt,

as children of obedience, not fashioned according to the former desires (*of the days*) of your ignorance: but according to him that hath caled you who is holy, be you also in all manner of conversation holy: because it is writen: you shall be holy, for I am holy. And if you invoke as Father him, who without respect of persons, judgeth according to every ones work, converse in fear during the time of your sojourning here. Knowing that you were not redeemed with (*mean and*) corruptible things, *such as* gold or silver, from your vain conversation of the tradition of your fathers (*under the slavery of sin and satan*) but with the precious blood of Christ, as of a lamb unspoted and undefiled.----Who through him are faithful in God, who raised him up from the dead, and gave him glory; that your faith and hope might be in God. Purifying your souls in the obedience of charity; with a brotherly love from a sincere heart, loving one another earnestly, &c.' O purity of soul, O blesed obedience, O charity of God, O brotherly love, O sincerity of heart, so much inculcated by the Apostles of Christ, and so remarkable in the primitive Christians, when shall we see you return again with the like perfection amongst the professors of the faith of Christ.

Chap. ii. *v.* 1, 2, &c. 'Wherefore laying away all malice, and all guile, and dissimulations, and envies and all detractions, as new-born babes, desire the rational (*the spiritual*) milk without guile, (*for the nourishment of your souls*) that thereby you may grow unto salvation. If so be you have tasted that the Lord is sweet.' (O sweet indeed, to them who like new-born babes relish the spiritual milk of grace and innocence! 'Unto whom coming as to a living stone (*the foundation stone of the living and eternal temple of God,*) rejected indeed by men, but chosen and made honorable by God: be you also as living stones built up (*on this foundation*) a spiritual house,

a holy prieſthood to offer up ſpiritual ſacrifices *(of your hearts, united with the great ſacrifice of Chriſt,)* acceptable to God through Jeſus Chriſt.---But you are a choſen generation, a kingly prieſthood, a holy nation, a people purchaſed *(for God, by the blood of Chriſt)* that you may declare his virtues *(his power and glory)* who hath caled you out of darkneſs into his admirable light.---Dearly beloved I beſeech you as ſtrangers and pilgrims in this world, to refrain your ſelves from carnal deſires, which war againſt the ſoul: Having your converſation good among the Gentiles: that whereas they ſpeak againſt you as evil doers, conſidering you by your good works, they may give glory to God in the day of viſitation.' Happy they who by their good works, and their ſaintly lives endeavour to bring the enemies of their faith, to give glory to God and to his divine truths! Surely this muſt be the beſt way of making converts. ' v. 13, &c. Be ye ſubject therefore to every human creature [*having power from God*] for God's ſake: whether it be to the king---or to governors [*rulers and magiſtrates, &c.*]---For ſo is the will of God; that by doing well you may put to ſilence the ignorance of fooliſh men [*who ſpeak evil of you*] as free, indeed, and not as making *Chriſtian* liberty a cloak for naughtineſs, but as the ſervants of God. Honor all men, love the brotherhood, fear God, honor the king. Servants be ſubject to your maſters, &c. and if doing well on your part you ſuffer patiently, this is thankſworthy before God. For unto this are you and all Chriſtians caled: becauſe Chriſt alſo ſuffered for us, leaving you an example that you ſhould follow his ſteps. Who did no ſin, neither was guile found in his mouth Who when he was reviled did not revile: when he ſuffered he threatened not: but delivered himſelf to him that judged him unjuſtly: who his own ſelf bore our ſins in his body on the tree [*of the croſs*] that we being dead to ſin, ſhould live to juſtice:

tice: by whoſe ſtripes you were healed. For you were as ſheep going aſtray: but you are now converted to the ſhepherd and biſhop of your ſouls.' O that all theſe heavenly leſſons were deeply imprinted in the hearts of all Chriſtians!

Chap. iii. *v.* 1, 2, &c. 'Let wives be ſubject to their huſbands: that if any of theſe believe not the word [*the goſpel of chriſt*] they may be won [*gained over to the faith*] without the word, by the ſaint-like converſation of the wives, conſidering your chaſt converſation with fear, and the manner of your adorning yourſelves, not with the outward plaiting of the hair; or the wearing of gold, or the puting on of gaudy apparel: but with the ornaments of virtue, becoming the hiden man of the heart, with the incorruptibility of a quiet and meek ſpirit [*a ſpirit not to be corrupted or altered with paſſion, which is the beſt ornament for chriſtian ladies, and*] rich in the ſight of God, &c. Ye huſbands likewiſe, dwell with them [*your wives*] according to knowledge [*with that prudence and diſcretion that becomes chriſtians*] giving honor and aſſiſtance to the woman, as to the weaker veſſel, and as to the coheirs of the grace of life: that your prayers be not hindered by domeſtic jars. Finally be ye all of one mind, having compaſſion one of another, being lovers of the brotherhood [*of all chriſtian people*] merciful, modeſt, humble, not rendering evil for evil, nor railing for railing, but contrariwiſe bleſing, for unto this are you caled, that you may inherit bleſing.' For he that will love life and ſee good days, let him decline from evil, and do good. (For ſuch as theſe are entiſled to the bleſing of God.) 'And who is he that can hurt you, if you be zealous followers of good. But if alſo you ſuffer any thing for juſtice ſake, ye be bleſed. And be not afraid of their terror (*of the evils with which they ſeek to terrify you*) and be not troubled. But ſanctify (*glorify*) the Lord Chriſt in your hearts: being ready

always to ſatisfy every one, that aſketh you a reaſon of the hope that is in you: But with modeſty and fear, having a good conſcience: that whereas they ſpeak evil of you, they may be aſhamed who falſly accuſe your good converſation in Chriſt. For it is better doing well to ſuffer (if ſuch be the will of God) than doing ill. Becauſe Chriſt alſo died once for us, &c.' Chriſtians, let us all attend, in our reſpective ſtations, to theſe excellent documents of the Prince of the Apoſtles, or rather of the Spirit of God thro' him.

Chap. iv. *v.* 1, 2, &c. 'Chriſt therefore having ſuffered (*death*) in the fleſh, be you alſo armed with the ſame thought, (*conſidering yourſelves alſo as dead with him*, viz. *to your ſins*: *for he that dieth in this manner*) hath ceaſed from ſins: that now he may live the reſt of his time in the fleſh, not after the deſires of men, but according to the will of God. But the end of all is at hand. Be prudent therefore, and watch in prayers. But before all things, have a conſtant charity among yourſelves: for charity covereth the multitude of ſins. Uſing hoſpitality one towards another, without murmuring. As every man hath received grace (*the gifts and goods of God*) miniſtring the ſame one to another, as good ſtewards of the manifold grace of God. If any man ſpeak, let him ſpeak as the words of God.---But if you partake of the ſufferings of Chriſt, rejoice-- and if you ſhall be reproached for the name of Chriſt you ſhall be happy: for that which is of the honor, power and glory of God and that which is his ſpirit reſteth upon you (*when you ſuffer in a chriſtian manner for chriſt's ſake.*) But let none of you ſuffer as a murderer, or a thief, or a railer, or a coveter of other mens things. But if as a Chriſtian, let him not be aſhamed, but let him glorify God in this name. For the time is that judgment (*in the way of trial and examination, joined with ſome wholſome corrections to purge away the bad humours*

of

of the ſoul) ſhould begin at the houſe of God; (*the church of Chriſt.*) And if firſt at us; what ſhall be the end of them that believe not the goſpel of God? And if the juſt man ſhall ſcarcely be ſaved (*that is, not without much labor and difficulty, and many ſufferings*) where ſhall the ungodly and the wicked appear? Wherefore let them alſo that ſuffer according to the will of God (*not be diſcouraged, or relent in their ſpiritual exerciſes; but rather labor ſo much the more to*) commend their ſouls by good deeds to the faithful Creator.' O how happy are thoſe temporal ſufferings which bring the ſoul to eternal joys!

Chap. v. *v.* 1, 2, &c. 'The Ancients therefore (*that is, the biſhops and prieſts*) that are among you, I beſeech, who am myſelf alſo an Ancient, and a witneſs of the ſufferings of Chriſt: as alſo a partaker [*heretofore in the Tranſfiguration of our Lord,*) of that glory which is to be revealed in time to come: Feed the flock God which is among you (*by diligently adminiſtring to the ſheep of Chriſt his holy word and ſacraments*) taking care of them, not by conſtraint, but wilingly, with a good will, and out of a motive of charity, and not for filthy lucre's ſake----neither (*through pride and ambition*) as lording it over the clergy or people of God, but being made a pattern of the flock from the heart. And when Jeſus Chriſt the Prince of Paſtors ſhall appear, you ſhall receive from him a never fading crown of glory. In like manner you that are young (*private Chriſtians of the laity,*) be ye ſubject to the Ancients. And do ye all inſinuate and inculcate, both by word and work, the moſt neceſſary virtue of) humility one to another: for God reſiſteth the proud, but to the humble he giveth grace. Be you humbled therefore under the mighty hand of God ſubmiting to his corrections that he may exalt you in the time of viſitation. Caſting all your care upon him, for he hath care of you. Be ſober and watch, becauſe your adverſary the devil, as

a roaaing lion, goeth about, ſeeking whom he may devour; whom reſiſt ye, ſtrong in faith ----Now the God of all grace, who hath caled us unto his eternal glory, in *(and through)* Chriſt Jeſus, after that you have ſuffered a little, will himſelf perfect you, and confirm you, and eſtabliſh you. To him be glory and dominion for ever, and ever, *Amen.*' Lord give us grace to conform our lives to theſe great leſſons.

The ſecond Epiſtle of St. PETER.

CHAP. i. *v.* 5, 6, &c. 'Giving all diligence, join ye with your faith, virtue, [valor and fortitude,] and with virtue, knowledge, [prudence and diſcretion,] and with knowledge, abſtinence, [temperance and mortification;] and with abſtinence patience, [in your labors and ſufferings,] and with patience, godlineſs, [piety and devotion,] and with godlineſs, brotherly love, and with brotherly love, charity, *(*that your love for one another may be upon the moſt perfect motive, even that of the love of God.*)* For if theſe things *(all theſe virtues.)* be with you, and abound; they will make you to be neither empty nor unfruitful, in the knowledge *(by faith)* of our Lord Jeſus Chriſt. For he that hath not theſe things with him, is blind and groping, forgeting his being purged from his old ſins. (See here, my ſoul, that faith alone will not ſave thee: but that without theſe other virtues, and the fruit of good works, thou art not only *barren* and *unfruitful*, but alſo *blind* and *groping*, and can'ſt never come to ſee God.) Wherefore brethren, labor the more, that by good works you may make your caling and election ſure. For doing theſe things you ſhall not ſin at any time. For ſo an entrance ſhall be miniſtered to you abundantly

dantly into the everlaſting Kingdom of our Lord and Saviour Jeſus Chriſt. (How different is this doctrin, which ſo much inculcates the neceſſity of ſecuring our election and ſalvation by good works, from the preſumptuous aſſurance of thoſe who depend on faith alone?) *v.* 16. For we have not followed cunningly deviſed fables, when we made known to you the power and preſence of our Lord Jeſus Chriſt, but having been made eye witneſſes of his Majeſty (in his glorious Transfiguration.)---We have alſo *(for the confirmation of our doctrin,)* the more firm prophetical word *(the oracles of the prophets, recorded in the word of God)* whereunto you do well to atend as to a light, that ſhineth in a dark place *(to guide you in your way, thro' the darkneſs of this world)* until the day *(of eternity)* dawn, and the day ſtar ariſe in your hearts. Underſtanding this firſt that no prophecy of Scripture is made by private interpretation. For prophecy came not by the will of man at any time; but the holy men of God, ſpoke, inſpired by the Holy Ghoſt.' And therefore 'tis abuſing and profaning the Scriptures, to proſtitute them to the caprice of every private interpreter.

Chap. ii. *v.* 1, 2, &c. 'The Apoſtle warns the faithful againſt falſe prophets and falſe teachers, the *Gnoſtics* and other Heretics: ſeting forth their wickedneſs, and foreteling their puniſhment, by the example of the judgment of God upon the angels that ſined, upon the ungodly world, by the deluge; upon Sodom and the neighbouring cities, by fire; from whence he delivered Lot, &c. *v.* 9, &c, The Lord, *ſaith he*, knoweth how to deliver the godly out of temptation; but to reſerve the unjuſt, *(the impenitent wicked,)* unto the day of judgment to be tormented *(eternaly)* and eſpecialy them who walk after the fleſh in the luſt of uncleaneſs, *(which was the caſe of the Gnoſtics, and many other Heretics,)* alluring, through the deſires of fleſhly riotouſneſs, thoſe who had eſcaped a little

little, (*by becoming Chriſtians,*) from them that converſe in error. Promiſing them liberty, whereas they themſelves are the ſlaves of corruption, (*by indulging their carnal paſſions.*) For by whom a man is overcome of the ſame alſo he becomes the ſlave. For if flying from the pollutions of the world, through the knowledge of our Lord Jeſus Chriſt, (*by embracing Chriſtianity,*) they be again [*by the allurements of theſe heretics,*] intangled in them, and overcome (*by ſins of uncleaneſs,*) their later ſtate is become unto them worſe than the former. For it had been better for them not to have known the way of juſtice, than after they have known it, to turn back from that holy commandment [*of purity,*] which was delivered to them. For that of the true proverb hath happened to them the dog is returned to his own vomit: and the ſow that was waſhed to her wallowing in the mire.' Lord keep all Chriſtians from being at any time ſo miſerable.

Chap. iii. *v.* 9, &c. 'The Lord delayeth not his promiſe, (*of his ſecond coming.*) but dealeth patiently for our ſake, not wiling that any ſhould periſh, but that all ſhould return to penitence, (*ſhould repent, be converted, and be ſaved: O glory be to his infinite goodneſs!*) But the day of the Lord ſhall come as a thief in which the heavens ſhall paſs away,---and the earth and the works that are in it ſhall be burnt up. Seeing then that all theſe things are to be diſſolved, what manner of people ought you to be, in holy converſation and godlineſs, (*how diſengaged from all affection to theſe periſhable things,*) and looking for, and haſting unto) the coming of the day of the Lord.--- But we look for new heavens and a new earth, according to his promiſe, in which juſtice dweleth, (*and ſin ſhall be no more.*) Wherefore dearly beloved, ſeeing that you look for theſe things, (*the good things of the Lord, in the land of the living,*) be diligent that you may be found by him undefiled and unſpot-

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ed in peace: and account the long ſuffering of our, Lord, *to be for your* ſalvation,---knowing theſe things before, take heed, leſt being led aſide by the error of the unwiſe, you fall from your own ſtedfaſtneſs. But grow in grace, and in the knowledge of our Lord and Saviour Jeſus Chriſt. To him be glory, both now, and to the day of eternity. Amen. Lord teach us to follow in the practiſe of our lives all theſe apoſtolic leſſons.

The firſt Epiſtle of St. John.

CHAP. i. *v.* 1, &c. 'That which was from the begining [even the eternal *Word*, by whom all things were made, the life, and the light, which enlighteneth every man that cometh into the world,] which we have heard, which we have ſeen with our eyes,---the eternal life, which was with the father, and hath appeared to us, --- we declare to you; that you alſo may have fellowſhip with us, *(by faith, hope and love,)* and our felowſhip may be with the Father and his Son Jeſus Chriſt. (O great, O glorious, O happy ſociety, of all good Chriſtians, not only aſſociated in one communion with one another; but alſo with all the three perſons of the bleſed Trinity! *v.* 5, &c. And this is the declaration, which we have heard from him, and declare unto you: that God is light, and in him there is no darkneſs: (*of ignorance error or ſin.*) If we ſay that we have fellowſhip with him, and walk in darkneſs, (*of errors or vices,*) we lie (*we deceive ourſelves,*) and do not the truth, (*God and his truth are far from us.*) But if we walk in the light (*of virtue and truth,*) as he alſo is in the light: we have fellowſhip one with another, (*he with us, and we with him,*) and the blood of his Son Jeſus Chriſt cleanſeth us from all ſin. If we ſay that we

we have no ſin, we deceive ourſelves, and the truth is not in us. If we confeſs our ſins, he is faithful and juſt (*to his word*) to forgive us our ſins, and to cleanſe us from all iniquity, &c. O! we have ſined dear Lord, we confeſs our iniquity before thee: do thou cleanſe us from our ſtains, according to thy word, with the precious blood of thy only Son.

Chap. ii. *v.* 1, 2, &c. 'Theſe things I write to you, that you may not ſin. But if any man ſhould be ſo unhappy as to ſin: we have an advocate with the Father Jeſus Chriſt the juſt: and he is the propitiation for our ſins; and not for ours only, but alſo for thoſe of the whole world.---He that ſaith he knoweth him, (*practicaly, and effectualy unto ſalvation,*) and keepeth not his commandments, is a liar, and the truth is not in him. But he that keepeth his word, in him in very deed, the charity (*the love*) of God is perfected: ('Tis he, is the true lover and ſervant of God) and by this we know that we are in him: He that ſaith he abideth in him, ought himſelf alſo to walk, even as he walked, (*by a cloſe imitation of his virtues.*) He that ſaith he is in the light, and hateth his brother, is in darkneſs even until now. He that loveth his brother, abideth in the light, (for charity is the queen of virtues, and where ſhe reſides ſhe has them all in her company,) and then there is no ſcandal in him, (*no ſtumbling block to make him fall*) but he that hateth his brother is in darkneſs, and walketh in darkneſs, (continualy expoſed to the danger of ſtumbling and faling,) and knoweth not whither he goeth, becauſe the darkneſs hath blinded his eyes. *v.* 15, &c. Love not the world, nor the things that are in the world, (its honors, riches and pleaſures.) If any man love the world, the charity of the Father, (*the love of God*) is not in him. For all that is in the world, (*and which this wicked world is made up of,*) is the concupiſcence of the fleſh, and the concupiſcence of the eyes, and the pride of life, which

which is not of the Father, but is of the world. And the world paſeth away, and the conpupiſcence thereof. But he that doth the will of God abideth for ever. *v.* 24, &c. As for you (give no heed to teachers of new doctrins,) but let that which you have heard from the begining abide in you: if that abide in you, which you have heard from the beginning, you alſo ſhall abide in the Son, and in the Father. And this is the promiſe, which he hath promiſed us, (if we abide in him,) eternal life. Theſe things have I writen to you concerning thoſe who (under pretence of teaching you, and imparting to you new lights, ſeek to) *ſeduce you.* But you have no need of any ſuch teachers (nor of their new lights becauſe you have with you in the communion of the paſtors of the apoſtolic church, from which thoſe men are gone out (v. 19,) the Spirit of truth, promiſed to the apoſtles and their ſucceſſors, John xiv, 16, 17. and the unction of this Spirit which is not to be found in any other communion.) Let then this unction (of the holy Spirit) which you have received (in the church, by the miniſtery of its prelates) abide in you, and you ſhall have no need of any of thoſe men to teach you: but as his unction teacheth you, (in the communion of God's church,) of all things (neceſſary) and it is truth, and is no lie: and as it hath taught you, abide in him.---That when he (Chriſt our Lord) ſhall appear, we may have confidence and not be confounded by him at his coming, (and condemned as deſerters from his church and his truth.) O Chriſtians, beware of all ſuch as under pretence of new lights, would draw you away from the ancient truth, which was firſt delivered to the Saints.

Chap. iii. *v.* 1, 2, &c. 'Behold what manner of charity, (*what ineffable love*) the Father hath beſtowed upon us; that we ſhould be caled, and ſhould be in effect the ſons of God.' O the dignity! O the happineſs

happineſs! O Chriſtians let us never degenerate by an unworthy behaviour or converſation. 'Dearly beloved, we are now the ſons of God; and it hath not yet appeared what we ſhall be. We know that when he ſhall appear, we ſhall be like to him, becauſe we ſhall ſee him as he is,' (and by the ſight, love and enjoyment of him, ſhall be in a manner transformed into him.) *And every one that hath this hope in him,* (of arriving one day at this eternal union with him; in order to this) *ſanctifieth himſelf,* (by laboring with all his power to be holy,) 'as he alſo is holy.---You know that he appeared to take away our ſins, and in him there is no ſin.' *Whoſoever* (therefore) *abideth in him ſinneth not* (mortaly, or ſo as to abide in ſin,) *and whoſoever ſinneth,* (in this manner, whatſoever he may pretend of his knowing Chriſt, or of his being juſtified by faith in him,) *hath not ſeen him, nor known him. Little children, let no man deceive you,* (faith alone will not ſerve your turn, but) *he that doth juſtice,* (the works of juſtice) *is juſt: as he alſo is juſt.* But *he that committeth ſin,* (who doth the works of ſin is not juſt, neither is he of God, but) *is of the devil* (whoſe works he follows,) 'for the devil ſinneth from the begining. For this purpoſe the ſon of God appeared that he might deſtroy the works of the devil. So that whoſoever is born of God, and truly juſt doth not commit ſin: for his ſeed,' (the grace of his divine generation) *remaineth in him, and* (therefore as long as he does not wilfuly caſt away this divine ſeed,) *he cannot ſin becauſe he is born of God,* (and remains in his grace.) 'By this (*by the works of juſtice and of ſin,*) the children of God are manifeſt, and the children of the devil.---This is the declaration which you have heard from the begining that you ſhould love one another.---Whoſoever hateth his brother is a murderer---In this we have known the charity of God, (towards us) becauſe he hath laid down his life for us: and we ought (by his great example, if the

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caſe require it.) to lay down our lives for the brethren. He that hath the ſubſtance of this world, and ſhall ſee his brother in need, and ſhall ſhut up his bowels againſt him, how doth the charity of God abide in him? My little children, let us love not in word, nor in tongue, but in deed and in truth.' Chriſtians, let us attend to theſe excelent leſons.

Chap. iv. v. 1, &c. ' Dearly beloved, believe not every ſpirit: but try the ſpirits if they be of God.' [by examining if they agree with the rule of the Catholic faith and the ſpirit of the Church of God,] *becauſe many falſe prophets are gone out into the world* [Behold your rule by which you may know them,] *He that knoweth God heareth us,* (the apoſtles and their ſucceſſors the paſtors of the church.) ' He that is not of God, heareth not us, by this we know the ſpirit of truth, and the ſpirit of error. Dearly beloved, let us love one another: for charity is of God.---- He that loveth not knoweth not God: for God is charity, (*Love.*) By this hath the charity of God appeared towards us: becauſe God hath ſent his only begoten Son into the world, that we may live by him. In this is charity: not as though we had loved God, but becauſe he firſt loved us, and ſent his Son to be a propitiation for our ſins.---And we have known and have believed the charity, which God hath to us God is charity; and he that abideth in charity, abideth in God, and God in him.---Fear *(of the world, or of men, more than of God; or fear of any other evil more than of the offence of God)* is not in charity: but perfect charity caſteth out, [*all ſuch worldly, human and ſervile*] fear.---Let us therefore love God, becauſe God firſt hath loved us.---And this commandment we have from God, that he, who loveth God, love alſo his brother.' Lord teach us to fulfil this great commandment of love, in both its branches.

Chap. v. *v.* 3, 4, &c. ' This is the charity, or love of God, that we keep his commandments: and

his commandments are not heavy, [*they are very light ſweet and eaſy to them that love him.*] For whoſoever is born of God eaſily overcometh the world: and this is the victory which overcometh the world, our faith [*working by love in Jeſus Chriſt.*] There are three that bear teſtimony in heaven, [*to the truth of our faith.*] The Father, the Word, and the Holy Ghoſt: and theſe three are one, [*O moſt ſacred, and moſt adorable Trinity!*]----If we receive the teſtimony of men, the teſtimony of God is greater.----And this is the teſtimony which God hath teſtified of his Son, that God hath given to us eternal life, and this life is in his Son, &c.' Embrace this *eternal life*, my ſoul, which God offers to thee, in offering his Son to thee: but ſee thou conſtantly adhere to this ſame Son of God, by faith, hope, and love: otherwiſe thou wilt forfeit both him, and that *eternal* life, which is in him. V. 19. *The whole world is ſeated in wickednes.* Beware then my ſoul, of loving this miſerable world: this Babel of iniquity: and keep thou cloſe to the Son of God.

The ſecond Epiſtle of St. JOHN.

V. 1, &c. ' The Ancient to the Lady Electa and her children, whom I love in truth, [*in God and according to God, who is the very* Truth] and not I only, but alſo all they that have known this ſame great Truth, for the ſake of the truth which abideth in us, here by grace, and ſhall be with us for ever, *in glory.*' O divine Truth, my God, take thou full poſſeſſion of my ſoul, both for time aud eternity. Out of thee there is nothing but vanity and lies. v. 4, I *was exceeding glad that I found of thy children walking in truth.* [O Chriſtians let us ever walk in truth, and we ſhall walk with God: and we ſhall give occaſion

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to all his Angels and Saints of exceeding great joy,] v. 5, &c. And now I beſeech thee, not as writing a new commandment to thee, but that which we have had from the begining, that we love one another. And this is [*the evidence and exerciſe of*] charity, that we walk according to his commandments. Many ſeducers, [*heretics*] are gone out into the world ---Look therefore to yourſelves that you loſe not the things which you have wrought, [*all the ſtore of your good works, by ſuffering yourſelves to be ſeduced,*] but that you may receive a full reward. Whoſoever revolteth [*from the truth*) and continueth not in the doctrin of Chriſt, hath not God, (*he is none of his*) ---If any man come to you, and bring not this doctrin, receive him not into the houſe, nor ſay to him God ſpeed thee: for he that ſaith to him God ſpeed thee, communicateth with his wicked words.' See Chriſtians, what the Spirit of God here pronounces againſt all ſuch as would ſeduce you from the doctrin of the church; and flee from all communication, with them, leſt you be infected and corrupted by them.

The *third Epiſtle of* St. JOHN.

V. 1, &c. 'The Ancient to the dearly beloved Gaius, whom I love in truth, (i. e. *in God*)----I was exceeding glad, when the brethren came and gave teſtimony to the truth in thee, even as thou walkeſt in truth.' *I have no greater grace*, (nothing that gives me greater joy and ſatisfaction) *than this to hear that my children walk in truth.* O my ſoul, how happy ſhall we be, if we learn to *walk in truth*, in the preſence of our God, who is the ſovereign Truth! But what is it to walk in Truth? Always, and in all things to ſeek to pleaſe our God with all ſin-

cerity of heart: and to be practicalyand feelingly convinced that all that is not pleaſing to him is no better than a lie, that it is all meer deceit and deluſion. O ſupreme, eternal, infinite truth of all truths, thou art my God, and my portion for ever: take thou full poſſeſſion of my ſoul for time and eternity: and ever keep me from the father of lies, and all his lying works, and deceits.

The Epiſtle of St. JUDE, *the Apoſtle*

V. 2, &c. *Mercy unto you, and peace and charity be fulfiled,* (a prayer worthy of an apoſtle! in very few words, beging for all good; for mercy, for peace and for charity; the richeſt gifts of heaven.)---' I was under a neceſſity to write to you, (for your ſalvation) to beſeech you to contend earneſtly for the faith once delivered to the Saints,' (the ancient and firſt religion deſcending from the apoſtles, the firſt teachers of Chriſtianity,) *For certain men are ſecretly entered in, &c.* (heretics, who ſeek to beguile you of your faith and to entice you to follow their novelties, rather than the paſtors of the church of the Saints, to whom the faith was firſt delivered.) Of theſe men he writes ' v. 11. Wo to them, for they have gone in the way of Cain; and have poured out themſelves for reward, *(for the love of filthy lucre, or vain glory,)* after the error of Balaam: and have periſhed in the gain ſaying of Core (Korah,') where he gives three characteriſtical marks of theſe, and of all other new teachers viz. their *walking in the way of Cain,* by murdering the ſouls of their brethren, by corrupting them with their wicked doctrins: their *following the error* of Balaam, by puting a ſcandal before the people of God

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to withdraw them from their allegiance; for their own private ends: and their *gainſaying*, like Korah and his adherents, the Church authority, and governors, eſtabliſhed by Chriſt. The Apoſtle adds, v. 19, &c. *Theſe are they who ſeparate themſelves*, (another mark of heretics and ſchiſmatics,) *ſenſual men* (and notwithſtanding all their boaſting,) *having not the Spirit*, (nor any ſhare in him.) 'But you, my beloved, building yourſelves, *(and ſtrongly grounded)* upon your moſt holy faith, praying in the Holy Spirit, *(for his light and grace to be ever with you,)* Keep yourſelves in the love of God, waiting for the mercy of our Lord Jeſus Chriſt, unto life everlaſting,---- and hating the ſpoted carnal garment *(that is, all the defilements of the ſins of the fleſh.')* Chriſtians, let us obſerve all theſe holy precepts.

The Apocalypſe or Revelation of St. JOHN.

CHAP. i. *v.* 5, &c. 'Jeſus Chriſt is the faithful witneſs, (the great martyr of God's Truth,) the firſt born of the dead, *(by his reſurrection)* and the prince of the kings of the earth: who hath loved us, and waſhed us from our ſins, in his own blood, and hath made us a kingdom and prieſts to God and his Father: to him be glory and empire for ever and ever. Amen. I am Alpha and Omega, the begining and the end, (of the whole creation, the great *All*, the being of all beings.) ſaith the Lord God, who is, and who was, and who is to come the Almighty. (O great God, teach me to fear thee: teach me to love thee.) I am the firſt, and the laſt: and am alive, and was dead; and behold I am living for ever and ever, and have the keys

of death and hell.' O Lord Jeſus, who liveſt for ever, let me be thine in life and death; in time and eternity.

Chap. ii. and iii. contain ſeven ſhort epiſtles, dictated by the Spirit of God, and ſent by St. John, as from Chriſt our Lord, to the ſeven principal Churches of *Aſia-Minor*, and their reſpective Biſhops, whom he calls their *Angels*, full of moral leſſons, which call for the attention of all Chriſtians: and therefore in the concluſion of every epiſtle, is repeated, he that hath an ear let him hear what the Spirit ſaith to the Churches. v. 1, &c. To the biſhop (and church) of Epheſus: Thus ſaith he, that holdeth the ſeven ſtars, (*the ſeven biſhops*) in his right hand, who walketh in the midſt of the ſeven golden candleſtics, (*the ſeven churches*,) I know thy works, and thy labor, and thy patience, and how thou can'ſt not bear them that are evil,---and thou haſt patience, and haſt endured for my name, and haſt not fainted. But I have ſomewhat againſt thee, becauſe thou haſt left thy firſt charity. Be mindful therefore from whence thou art falen, and do penance, and do the firſt works. Or elſe, I come to thee, and will move thy candleſtic out of its place. [See here, Chriſtians, how great an evil it is, after being highly favored with many gifts of grace and virtues, to grow remiſs in the love and ſervice of God; and by degrees to fall from ones firſt charity: ſince this kind of fall is here threatened with no leſs a puniſhment than that of removing away, from ſuch ungrateful abuſers of grace, the *burning and ſhining light* of the candleſtic of the church of Chriſt. And has not this been long ago verified, both in the people of *Epheſus*, and of almoſt all the reſt of the cities of Aſia and Africa; who in puniſhment of their faling from their firſt charity, and their manifold ingratitude and abuſes of grace, have been delivered up a prey to *Mahomet*.] v. 7. *To him that overcometh*, (by conſtancy

conſtancy and perſeverance in faith, hope, and charity, the world, the fleſh, and the devil,) I will give to eat of the tree of life, which is in the paradiſe of my God. (O happy reward! O true and everlaſting life!) v. 12. &c. To the angel (*or biſhop*) of the church of Smyrna write, Thus ſaith the firſt and the laſt, who was dead and is alive: I know thy tribulation, and thy poverty, (as to the mammon of the world,) but thou art rich, (in virtue and grace,) Fear then none of thoſe things which thou ſhalt ſuffer. Behold the devil will caſt ſome of you into priſon, that you may be tried, and you ſhall have tribulation ten days, [that is many days; or in ten perſecutions.) Be faithful until death, (*by perſeverance in good to the end*) and I will give thee the crown of life (*eternal.*)---He that ſhall overcome, ſhall not be hurt by the ſecond death, (*of everlaſting damnation.*) v. 12. &c. To the angel of the church of Pergamus write,---I know where thou dweleſt, (in the midſt of a wicked and perſecuting city,) where the ſeat of Satan is: and thou holdeſt faſt my name, and haſt not denied my faith. Even in thoſe days (*of perſecution*) when Antipas my faithful witneſs was ſlain among you, where ſatan dweleth. But yet I have againſt thee, a few things: becauſe thou haſt there, (not without ſome want of zeal and diligence on thy part,) them that hold the doctrin of the Nicolaites, (*impure heretics.*) In like manner do penance, or elſe I will come to thee quickly, (*for the puniſhment both of thee and of them.*) To him that overcometh I will give the hidden manna, (*of eternal ſweetneſs,*) and---a new name writen, which no man knoweth but he that receiveth it. v. 18, &c. To the angel of the church of Thyatira write: Thus ſaith the Son of God,---I know thy works, and thy faith, and thy charity, and thy miniſtry, and thy patience, and thy laſt works, which are more than the former. But (*notwithſtanding all theſe good things,*) I have againſt thee a few things:

becauſe

becauſe thou ſuffereſt the woman *Jezabel (ſome impure hereſy)* who caleth herſelf a propheteſs, to teach and to ſeduce my ſervants, &c.' (By this, as well as by the foregoing epiſtle, all who have the charge of ſouls, all ſuperiors, maſters of families, &c. may ſee, that 'tis not enough for them to ſhine forth by faith and good works, in ſuch manner as to ſerve the Lord themſelves; if they don't uſe their beſt endeavours, that all who are under their charge be alſo reſtrained from evil, and brought to be good.) Here alſo our lord denounces his judgments againſt this *Jezabel*, and all that ſuffer themſelves to be ſeduced by her, except they do penance: and all the churches, ſaith he, v. 23, &c. ' ſhall know that I am he, that ſearcheth the reins and hearts: and I will give to every one of you according to your works. But to you I ſay, and to the reſt who are at *Thyatira*, whoſoever have not this *(heretical)* doctrin, and who have not known the depths of ſatan.---I will not put upon you any other burthen: yet that which you have hold faſt till I come. And he that ſhall overcome, and keep my works unto the end, I will give him power over the nations, as I alſo have received of my Father: and I will give him the morning ſtar.' See here Chriſtians, the power and glory which is imparted by our Lord to his Saints.

Chap. iii. v. 1, &c. ' And to the angel of the church of Sardis write: Thus ſaith he that hath the ſeven ſpirits of God, and the ſeven ſtars. I know thy works, that thou haſt the name of being alive, and thou art dead,' (in mortal ſin.) O dreadful caſe indeed! ſweet Jeſus never ſuffer me to be ſo miſerable as to deceive myſelf, or others with the falſe appearances of life, and to be dead to thee.) ' Be watchful *(then awaking from this deadly ſleep of inſenſibility of thy own wretched condition,)* and ſtrengthen *(by preaching and better example,)* the things that remain, which *(through thy negligence,)* are ready to die. For I find not

not thy works full before my God. Have in mind therefore in what manner thou haſt received and heard and obſerve and do penance. If then thou wilt not watch; I will come to thee as a thief, and thou ſhalt not know at what hour I will come to thee. [*O the dreadful, but juſt puniſhment of ungrateful miniſters*] But thou haſt a few names in Sardis, which have not defiled their garments, [*but kept their baptiſmal innocence,*] and they ſhall walk with me in white, becauſe they are worthy, &c.' O happy reward! O happy innocence! But O how wretched have we been, O my ſoul, in caſting away ſo very early that bleſed robe, which we received in baptiſm. ' v. 7, &c. And to the angel of the church of Philadelphia write: Thus ſaith the holy one, and the true one, he that hath the key of David: he that openeth and no man ſhuteth: ſhuteth, and no man openeth: I know thy works. Behold I have given before thee an open door, which no man can ſhut: becauſe thou haſt a little ſtrength, and haſt kept my word, and haſt not denied my name [*by word or work.*]---And they ſhall know that I have loved thee.---Behold I come quickly: hold faſt that which thou haſt, that no man take thy crown.' [O Holy, O True, O do thou open a door for me to all holineſs and truth: and let it not be in the power of any one to ſhut it. And ſince thou haſt been pleaſed to love me: O give me grace ever to love thee.] ' v. 13, &c. He that ſhall overcome, I will make him a pillar in the temple of my God; and he ſhall go out no more: and I will write upon him the name of my God, and the name of the city of my God the new Jeruſalem,---and my new name. [*O unſpeakable and everlaſting happineſs!*] v. 14, &c. And to the angel of the church of Laodicia write: Thus ſaith the Amen, [*the Truth*] the faithful and true witneſs [*of all the ſecrets of hearts.*]---I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot: but becauſe thou art lukewarm, and neither

neither cold, nor hot, I will begin to vomit thee out of my mouth. Becauſe thou ſay'ſt: I am rich, and made wealthy, and I have need of nothing: and thou knoweſt not, that thou art wretched and miſerable, and poor, and blind and naked.' [Ah! dear Lord, is not this the caſe of my poor lukewarm ſoul. Be thou pleaſed to remedy it, by thy light and by thy grace.] 'I counſel thee to buy of me gold fire tried [*heavenly wiſdom,*] that thou may'ſt be made rich, [*and may'ſt truly know both thy God, and thyſelf,*] and may'ſt be cloathed in white garments, [*of grace and innocence,*] and the ſhame of thy nakedneſs may not appear: and anoint thy eyes with eye-ſalve, [*of ſelf-knowledge and humility*] that thou may'ſt ſee. Such as I love and rebuke and chaſtize. Be zealous therefore and do penance. Behold I ſtand at the gate and knock: if any man ſhall hear my voice, and open to me the door, I will come into him, and will ſup with him, and he with me. [*O happy feaſt.*] To him that ſhall overcome. I will give to ſit with me in my throne, as I alſo have overcome, and am ſet down with my Father in his throne.' O the incomprehenſible honor and dignity!

Chap. iv. Contains the viſion of the throne of God; and of the four and twenty Ancients, ſiting round about the throne; and of the ſeven lamps burning before the throne, which are the ſeven ſpirits of God; and of the four living creatures full of eyes, &c. crying out inceſſantly: 'v. 8, &c.] Holy, Holy, Holy, Lord God almighty, who was, and who is, and who is to come. And when thoſe living creatures gave glory and honor and benediction to him that ſiteth on the throne, who liveth for ever and ever: the four and twenty Ancients fell down before him, that ſiteth on the throne, and adored him that liveth for ever and ever; and caſt their crowns before the throne, [*as giving all to God,*] ſaying: Thou art worthy, O Lord, our God, to receive glory and honor

honor, and power: becauſe thou haſt created all things, and for thy will they were [*they have received their being,*] and have been created.' O my ſoul, let us ever join in this adoration, praiſe and thankſgiving.

Chap. v. Contains the viſion of the Lamb, ſtanding *as ſlain*, before the throne, and opening the myſterious book ſealed with ſeven ſeals. Upon which, ' (v. 8, &c.) the four living creatures, and the four and twenty Ancients fell down before the Lamb, (*to give him divine honor,*) having every one of them harps, and golden vials full of odors, which are the prayers of ſaints. And they ſung a new canticle ſaying: Thou art worthy, O Lord, to take the book, and to open the ſeals thereof: becauſe thou waſt ſlain, and haſt redeemed us to God in thy blood, out of every tribe, and tongue and people and nation: and haſt made us to our God a kingdom and prieſts, and we ſhall reign on the earth. And I beheld and I heard the voice of many Angels round about the throne,---and the number of them were thouſands of thouſands, ſaying with a loud voice: The Lamb that was ſlain is worthy to receive power and divinity and wiſdom, and ſtrength and honor and glory and benediction. And every creature which is in heaven, and on the earth, and under the earth, &c. I heard all ſaying to him that ſiteth on the throne, and to the Lamb, benediction, and honor, and glory, and power for ever and ever. And the four living creatures ſaid Amen.' And let us all ſay Amen for ever.

Chap. vi. *v.* 9, &c. St. John ſees the ſouls of the martyrs in heaven *under the altar* (which is Chriſt.) (*And white robes were given, to every one of them one,* (viz. the glory of the ſoul,) *and it was ſaid to them that they ſhould reſt,* (in expectation of the glory of the body, at the ſecond coming of our Lord,) *yet a little time till their brethren, that ſhould be ſlain, even*

as

as they, ſhould be filed up. O when ſhall that happy day come.

Chap. vii. *v.* 1, &c. After marking with the ſeal of the living God, twelve thouſand out of every tribe of Iſrael. 'I ſaw, *ſays the Saint*, a great multitude which no man could number, (*of martyrs of Chriſt*) of all nations and tribes, and peoples, and tongeus, ſtanding before the throne, and in ſight of the Lamb, cloathed with white robes, and palm-branches in their hands: and they cried with a loud voice, ſaying: ſalvation to him that ſiteth on the throne, and to the Lamb. And all the Angels ſtood round about the throne,---and they fell down before the throne upon their faces, and adored God, ſaying: Amen. Benediction and glory, and wiſdom, and thankſgiving honor, and power, and ſtrength to our God for ever. And one of the Ancients,---ſaid to me: Thoſe that are cloathed in white robes, are they who are come out of great tribulation, and have waſhed their robes, and have made them white in the blood of the Lamb. Therefore they are before the throne of God, and they ſerve him day and night, in his temple: and he that ſiteth on the throne ſhall dwell over them. They ſhall not hunger nor thirſt any more, neither ſhall the ſun, nor any heat fall upon them. For the Lamb, which is in the midſt of the throne, ſhall rule them, (*and be their ſhepherd,*) and ſhall lead them to the living fountains of waters, (*the clear ſtreams of the water of life.*) And God ſhall wipe away all tears from their eyes.' O how happy then, are they who, for God's ſake, endure tribulations, during the ſhort time of their mortal pilgrimage; ſince theſe are entitled to ſuch an ample reward for all eternity? (In the following chapters are deſcribed divers viſions relating to the future ſtate of the church; her perſecutions, (eſpecialy from the *beaſt*, the pagan empire of Rome, the *falſe prophet*, *Mahomet*, and the city of the devil, the *Babylon* of a wicked world,) the judgments of God

God upon her perſecutors; and her final victory and eternal repoſe.

Chap. viii. *v.* 3, &c. 'An Angel came and ſtood before the altar *(of God)* having a golden cenſer, and there was given to him much incenſe, that he ſhould offer of the prayers of all ſaints, *(God's people upon earth,)* upon the golden altar, which is before the throne of God. And the ſmoak of the incenſe of the prayers of the ſaints, aſcending up before God from the hand of the Angel.' See my ſoul, how the Angels of God preſent our prayers before the throne of God. O that our prayers were worthy to aſcend like incenſe in his ſight!

Chap. xiv. *v.* 1, &c. 'I beheld, and lo a Lamb ſtood on mount Sion, and with him a hundred and forty four thouſand having his name, and the name of his Father writen on their foreheads. And they ſung as it were a new canticle before the throne,- - and no one could ſay the canticle, but thoſe hundred and forty-four thouſand, who were purchaſed from the earth. Theſe are they who were not defiled with women: for they are virgins. Theſe follow the Lamb whitherſoever he goeth. Theſe were purchaſed from among men, the firſt fruits to God and to the Lamb: and in their mouth there was found no lye; for they are without ſpot before the throne of God.' (O how happy ſhall all they be, who ſo live in innocence and purity, as to be found worthy after death to be aſſociated with this bleſed company!) '*v.* 12, 13. Here is the patience of the Saints, who keep the commandments of God, and the faith of Jeſus: [*ſo as rather to die than diſobey: in their patience they ſhall ſave their ſouls. For*] I heard a great voice from heaven ſaying to me: write: bleſed are the dead who die in the Lord, [*like the martyrs and other ſaints,*] From henceforth now, ſaith the Spirit, that they may reſt

from their labors; for their works follow them.' See Chriſtians, how the merit and reward of good works is perpetualy inculcated in the word of God.

Chap. xv. *v.* 2, 3, &c. 'I ſaw them that had overcome the beaſts, *(the martyrs)* having the harps of God: and ſinging the canticle of Moſes the ſervant of God, and the canticle of the Lamb, ſaying: Great and wonderful are thy works, O Lord God almighty: juſt and true are thy ways, O king of ages, *(eternal king)* who ſhall not fear thee O Lord, and magnify thy name? For thou only art holy: For all nations ſhall come, and ſhall adore in thy ſight, becauſe thy judgments are manifeſt.' Learn, my ſoul, this heavenly canticle.

Chap. xx. v. 11, 12, &c. 'I ſaw a great white throne, and one ſiting upon it, from whoſe face the earth and heaven fled away, and there was no place found for them. [*O infinite majeſty, before whom the whole creation dwindles away into a meer nothing!*] And I ſaw the dead, great and ſmall ſtanding in the preſence of the throne, and the books were opened, [*of the divine records, and of men's conſciences,*] and another book was opened, which is the book of life, [*in which are regiſtered the names of all thoſe who have done the will of God,*] and the dead were judged by thoſe things which were writen in the books, according to their works. And the ſea gave up the dead, that were in it: and death and hell gave up their dead, that were in them: and they were judged every one according to his works. And hell and death were caſt into the pool of fire. This is the ſecond death. And whoſoever was not found writen in the book of life was caſt into the pool of fire.' Chriſtians, let us never forget theſe awful truths, relating to this great judgment, at theſe laſt aſſizes.

Chap. xxi. *v.* 1, &c. 'And I ſaw a new heaven, and a new earth. For the firſt heaven, and the firſt earth was

was paſed away, and the ſea is now no more. And I ſaw the holy city, the new Jeruſalem, coming down out of heaven from God, prepared as a bride adorned for her huſband. And I heard a great voice from the throne, ſaying: Behold the tabernacle of God with men, and he will dwell with them. And they ſhall be his people, and God himſelf with them ſhall be their God. And God ſhall wipe away all tears from their eyes: and death ſhall be no more, nor mourning, nor crying, nor ſorrow ſhall be any more; for the former things are paſed away. And he that ſat on the throne, ſaid: Behold I make all things new.--And he ſaid to me: It is done: I am Alpha and Omega: the begining, and the end. To him that thirſteth I will give of the fountain of the water of life free coſt. He that ſhall overcome, ſhall poſſeſs theſe things. And I will be his God, and he ſhall be my ſon. But the fearful (*who fear any evil whatſoever more than the offence of God,*) and the unbelieving, and the abominable, and murderers, and whoremongers, and ſorcerers, and idolaters, and all liars, ſhall have their portion in the pool burning with fire and brimſtone, which is the ſecond death. [*Then follows the viſion of the new Jeruſalem, the city of God, with its walls and gates of precious ſtones, and pearls, and the city itſelf of pure tranſparent gold*] v. 22, &c. And I ſaw no temple therein, *ſaith St. John* for the Lord God almighty is the temple thereof, and the Lamb. *And the city hath no need of the ſun, nor of the moon to ſhine in it. For the glory of God hath enlightened it, and the Lamb is the lamp thereof. There ſhall not enter into it any thing defiled, or that worketh abomination, or that maketh a lie: but they that are writen in the book of life of the Lamb.* O my ſoul, ſpare thou no pains that thou mayſt be one of this happy number.

Chap. xxii. v. 1, &c. *And he ſhewed me a river of water of life, clear as cryſtal, proceeding from the throne of God and of the Lamb, (the beatific viſion of God) in the midſt*

midſt of the ſtreet (of the heavenly Jeruſalem,) and on both ſides of the river was the tree of life bearing twelve fruits, (all manner of heavenly delights,) yielding its fruits every month, and the leaves of the tree were for the health of nations. And there ſhall be no curſe any more, (in that bleſed city,) but the throne of God, and of the Lamb ſhall be in it, and his ſervants ſhall ſerve him (having no other will but his, and loving and praiſing him with all their power,) and they ſhall ſee his face, and his name ſhall be on their foreheads. And night ſhall be no more: and they ſhall not need the light of the lamp, nor the light of the ſun, for the Lord God ſhall enlighten them, and they ſhall reign for ever and ever. (O bleſed eternity,) v. 11, &c. *He that is juſt let him be juſtified ſtill: and he that is holy, let him be ſanctified ſtill: Behold I come quickly; and my reward is with me, to render to every man according to his works. I am Alpha and Omega, the firſt and the laſt, the begining and the end. Bleſed are they that waſh their robes in the blood of the Lamb: that they may have a right to the tree of life: and may enter in by the gates into the city. Without are dogs, and ſorcerers, and the unchaſt, and murderers, and ſervers of idols, and every one that loveth and maketh a lie, (unhappy men for ever excluded from the city of God, and ſent away into the region of the ſecond death!)* v. 16, &c. *I Jeſus have ſent my Angel to teſtify to you theſe things in the churches. I am the root and ſtock of David, the bright and morning ſtar. (O glory be to thee, dear Lord, the ſource of all our good,) And the Spirit (in all God's true ſervants) and the bride, (the church) ſay come (all longing to be eternaly united to their Lord.) And let him that heareth, (or readeth this) ſay come, (inviting this ſame Lord, with all the ardor of his ſoul.) and let him that thirſteth come: and he that will let him take the water of life free coſt. He that giveth teſtimony of all*

theſe

theſe things, ſaith, ſurely I come quickly, Amen, come Lord Jeſus. O come ſweet Jeſus, and put an end to all our miſeries; and to the reign of ſin; and take us all to thyſelf, to be with thee and to ſee thy glory, for ever, Amen, Amen.

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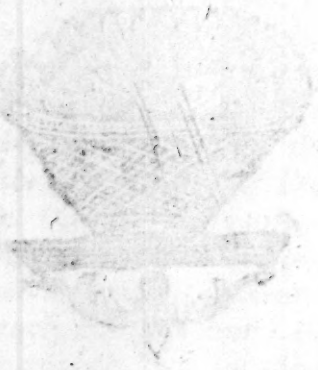

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